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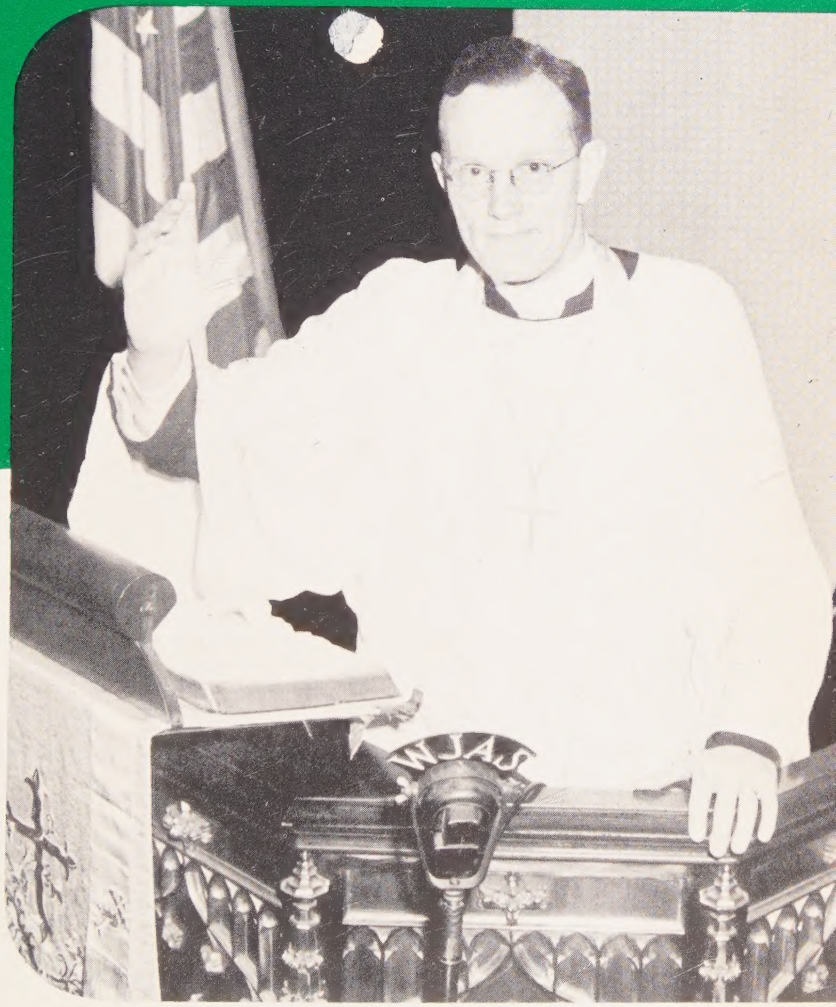

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RADIO MINISTRY

Church broadcasts reach a wide audience

35, No. 29

APRIL 15, 1953

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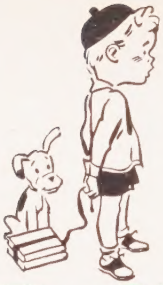

Peter Was Listening

PETER REALLY KEPT us busy the year he was in the nursery class. He was always bothering someone. So far as we teachers could see, he didn't hear anything we said. If a group was listening to a story, he had something else to do. If we were singing, or looking at a picture, he ignored us.

On Promotion Sunday we marched into the church to receive the certificates. Peter was where he shouldn't be, as usual. Finally I managed to get him seated next to me. I thought to myself, "I'm afraid we haven't done one thing for this child, this whole year. I hope the beginners' class teachers will know better what he needs."

Peter's name was called. Somehow he managed to straddle the chancel rail before he collected his certificate. As he bounced down beside me again, he ripped the envelope from his certificate so forcibly that I was sure he'd not even see what was inside. To my amazement, he became very quiet. He looked for some time at the picture of Jesus and the children. Then he nudged me, pointed and said, "This is Jesus. He *loves me.* And, teacher, where are those men who said the little children couldn't come near him?"

It will be a long while before I decide again that a child has learned nothing in a class. You never can tell.

—WINIFRED DALEY KAASA

The LUTHERAN News Magazine of the United Lutheran Church in America

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COVER PICTURE. Early this year First Lutheran Church, Pittsburgh, observed the 25th anniversary of its radio ministry. Each Sunday morning since 1928 the service has been broadcast from the church by WJAS. Only three times has the broadcast been off the air—twice because of weather conditions, once through power failure. Dr. A. J. Holl, now pastor in Florida, was for 19 years the "radio preacher." Rev. Robert W. Stackel is the present pastor.

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THE CHURCH IN THE NEWS

Vatican doubts Russia's peace talk

There hasn't been any change of heart in the Russian leaders, the Vatican newspaper, *L'Osservatore Romano,* warned. "Everything continues as before and is no better than before." Pope Pius spoke to the crowd in St. Peter's Square on Easter about not "yet seeing any signs of genuine change" on the horizon.

Reason for Vatican skepticism is that alongside the recent peace talk from Moscow had come an old-fashioned ferocious attack on the Roman Catholic Church. It was published in the Soviet foreign policy magazine, *New Times,* and broadcast by radio.

The Russians said that the Western nations "are severely reprimanded by the Holy Fathers" for reluctance to plunge into "a future world slaughter which is being hatched to fill the pockets of stockbrokers and bank bosses."

To egg on the Westerners the Roman Catholics now have "a revised code of international morals," said the Soviet spokesmen, "which sanctions and blesses propaganda of atomic warfare and germ warfare. It strives to ease the conscience of believers who often show a regrettable lack of determination in carrying out the tasks dictated by Wall Street stockbrokers, State Department diplomats, Pentagon generals, and White House leaders."

The harsh words about the church—the first spoken by the Malenkov regime—prove that Russians are opening "a new chapter of anti-religious policy, obviously a prelude to harsher persecutions," *L'Osservatore* surmised.

Heat still on in Germany

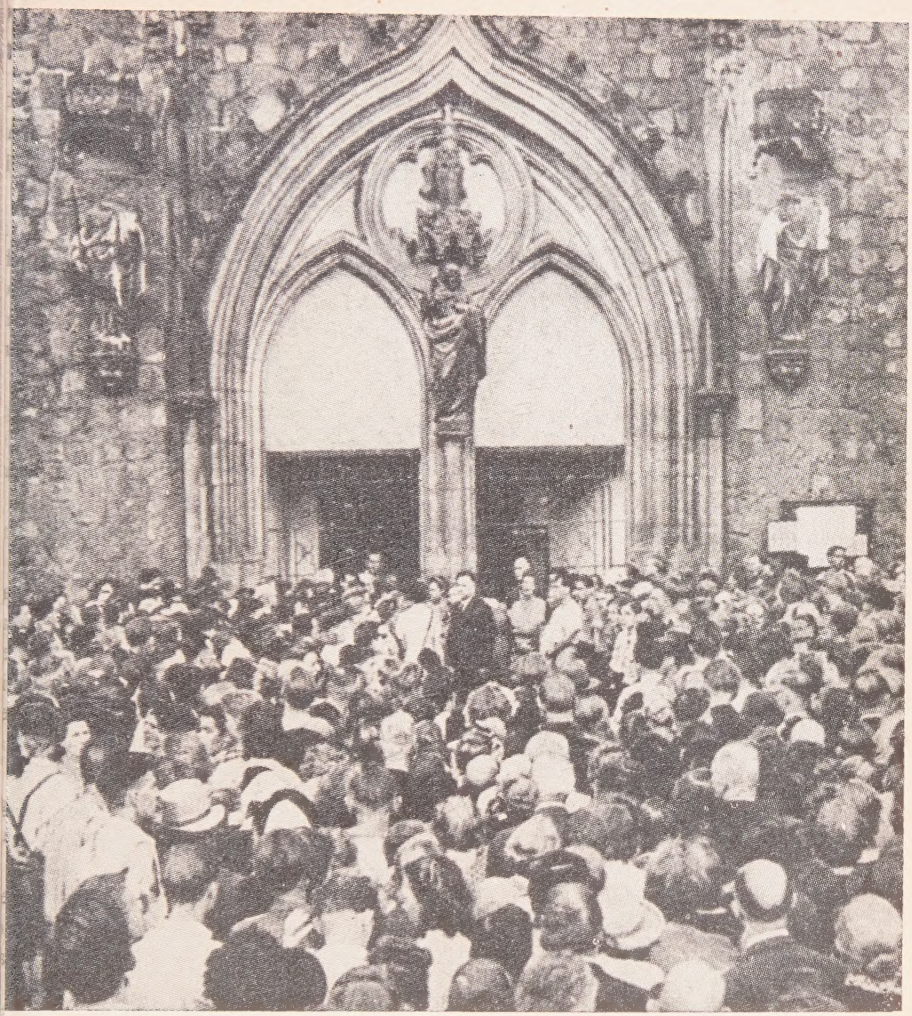
Russians had softened a few cold-war policies in Germany, such as their traffic control on the road from Berlin to the West Zone. There were indications last week that pressure on the churches might be relaxed too.

Services were permitted on Easter in the three-mile "no man's land" along the East-West Berlin border. Communist papers said this permission is evidence that "rumors about an anti-church campaign" are not true. Further evidence of a change of heart was a government appropriation this month of $200,000 for repair of 104 war-damaged Protestant and Catholic churches.

East Germans were still pessmistic about the prospects for peace. Names of 46 Protestant pastors and lay leaders are now on the list of those who were arrested or who "disappeared" in recent weeks. All hope of compromise with Communist leaders has been abandoned, said the Evangelical Council in the East Zone. "Negotiations with the state on the rights of the church are no longer possible. The hour of confession and fight has come."

Important church meetings have been abruptly halted by Communist authorities. Small gatherings, such as evangelistic meetings, must be registered in advance with the local police. The few remaining church papers have been restricted. (The *Potsdammer Kirche,* Protestant weekly, was ordered to cut its circulation in half.)

Since the war the churches have maintained travelers' aid missions at main German rail depots to aid the needy. Recently in three Soviet Zone districts—Schwerin, Rostock, Chemnitz—churchmen were ordered to turn the mission over to the Soviet-controlled Red Cross.



NO ROOM INSIDE
Berlin's Marienkirche *attracts Soviet Zone Christians*

pelius is "Time's" Easter cover man

"If your worldly master is wrong, if u know for certain that he is wrong, n fear God more than man and do not ve him." That was Martin Luther's commendation on disobedience to the te when it seeks to rule the conscience Christians. It was quoted by Nor-y's Bishop Eivind Berggrav when he and 94 per cent of the Norwegian pastors refused to heed the orders of the war-time Quisling government. "We flung Luther in the face of the Gestapo," said the bishop.

This year a German bishop, Otto Dibelius, leads the resistance to tyranny. He is "the foremost Protestant champion of the rights of the church against an

aggressive secular state. He mans one of the church's most exposed positions against a Communist attack, which daily grows clearer and more severe," said *Time* (April 6).

Time chose the Lutheran leader for its full front-cover treatment in the Easter issue (cover picture and 11-column feature story). The bishop would preach his Easter sermon in Berlin's 700-year-old cathedral, the *Marienkirche* (see photo), *Time* said. "He will preach an old gospel with the firmness of a man who has always known where his duty lies."

"Behind weak man stands a strong Master," said the bishop in his Easter message. "Always, when men think He is finished once and for all, He reappears as the living and unconquerable."

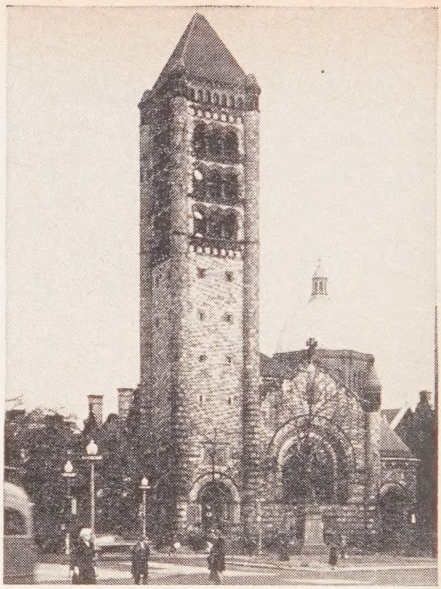
Eisenhower in church

President Dwight Eisenhower set a good example of church-going in the months since his inauguration. So far he has missed only one Sunday, when he was scheduled to attend the dedication of Resurrection Lutheran Church in Arlington, Virginia, and was kept at home by a cold.

The National Presbyterian Church in Washington, where the Eisenhowers usually attend, has become a top attraction for tourists who hope to get a glimpse of the president. "Our trip would be complete if we could only get to see him," a woman told the police who were pushing back the crowds to clear the way to the church doors.

From 600 to 800 are left outside most Sundays after the church and parish house are filled. "It's all right," said a tourist who couldn't get in. "I didn't come here to go to church. All I want is to see Ike."

The president and his wife were among early arrivals at the National Church's



NATIONAL PRESBYTERIAN CHURCH
Some come to see the president

three-hour service on Good Friday, hearing the sermon on the "First Word" by Dr. Luther D. Miller, former chief of chaplains of the U.S. Army. They were among the Easter crowd when the church was decorated with a planeload of wild flowers sent to the president from the Kingdom of Jordan by Americans living in Jerusalem.

Dead Sea discovery

Bedouin shepherds had lugged into Jerusalem a lot of old books they found in a cave by the Dead Sea. Scholars set to work immediately to raise cash to buy the scrolls before the Bedouins could sell the books on the black market or try to smuggle them out of the country.

There seemed to be no doubt that the rolled-up leather and parchment were 2,000-year-old copies of 27 of the 39 books of the Old Testament. The discovery is "perhaps the most sensational archaeological event of our time," re-

ported G. Lankester Harding, the Jordan government's Director of Antiquities. They will keep biblical scholars of the world busy "for the next generation, at least," he predicted.

First discovery was in 1947 when Arabs followed their goats that wandered into a cave, and found jars in which the scrolls had been sealed 2,000 years. Among the scrolls was a complete manuscript of the Book of Isaiah. That discovery set off a thorough search by archaeologists as well as goatherds. A thriving black market mushroomed in Bethlehem where Bedouins offered scraps of withered leather and parchment to curio seekers and collectors.

There were 70 scrolls

The 1953 discovery will cause trouble for people who translate the Bible into English. Knowledge of the Old Testament may be pushed back a thousand years nearer the time the books were written.

Newly discovered scrolls are in Hebrew, Aramaic, and Greek, and may require drastic revision of the Old Testament text from which future English translations are made. The oldest known Hebrew manuscripts, before the Isaiah discovery in 1947, date from the ninth century A.D. Those recently found are said to date from the second century B.C.

Besides the Old Testament books in the new-found scrolls are biblical commentaries and apocrypha, some previously unknown. The scrolls were in a cave about a half-mile from the place the first discovery was made six years ago. It is believed they were hidden for safekeeping from a library of the sect of the Essenes. Along with the scrolls were two rolled-up sheets of bronze on which a large text in Hebrew or Aramaic had been hammered. The metal has oxidized completely and may be impossible to unroll.

More "mixed marriages"

A quarter of all marriages solemnized in the United States by Roman Catholic priests in the last 10 years have been "mixed"—a Catholic marrying a non-Catholic—Robert Cissell reported in *America* this month. He is director of the Family Life Institute of Xavier University in Cincinnati.

Besides 80,000 to 100,000 Roman Catholics who come to their priests each year to be married to Protestants, there's no telling how many are married by justices of the peace, said Mr. Cissell. "A mixed marriage is a threat to the stability of family life, a serious danger to the faith of the Catholic partner and the children, and on the average a low birth-rate union," he said.

Rate of mixed marriages varies from 18 to 43 per cent in various areas, Mr. Cissell said. The number is lowest in areas where churches maintain a vigorous recreational and social program for youth. Friendships begun at church dances or in church-sponsored baseball or bowling leagues often blossom into matrimony.

One Lutheran congregation was disturbed recently by the pledge required by the Roman Catholic Church when a Protestant marries a Catholic. It was Grace Church, in Hartford, Connecticut. At a congregational meeting in February, the *Social Missions Quarterly* reports, a statement was drafted, objecting to "signing any document that sells away the precious birthright of the Evangelical faith,"

People of Grace Church resolved to counterattack the Roman Catholic requirement by "a more vital and aggressive program of Christian education in the congregation to strengthen and sta-

bilize its members in the Evangelical faith and in its fulfillment in life and loyalty."

Episcopalians may have church law

High-church Episcopalians have hoped to establish in the United States the code of church law inherited by the Church of England from its pre-Reformation days.

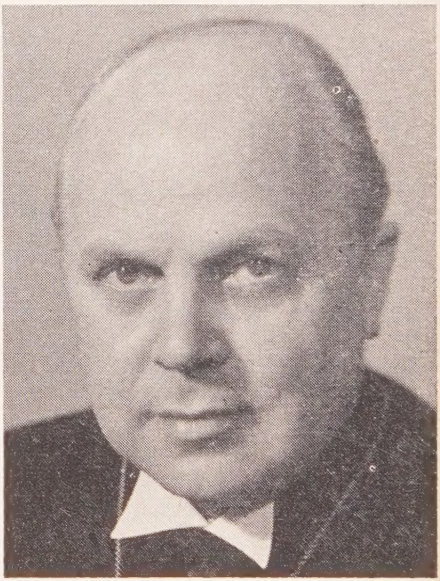
Leader in the move to import the British canon law to the U.S. is Jackson A. Dykman, chancellor of the Diocese of Long Island. At the 1949 general convention he wanted the Episcopal Church "to recognize that the ecclesiastical law of England, 'as conformed with local circumstances' when this church was organized in 1789, would still control us," The *Protestant Episcopal Standard* reported.

To the printer last month went the manuscript of Dr. Dykman's two-volume edition of church law, which may be published by the church's official publishing house, the Seabury Press. "Episcopalians are confronted with a challenge to the right given them to be 'at liberty' (as the Preface of the Prayer Book says) 'to model and organize' their church and 'forms of worship, and discipline in such manner as they might judge convenient,' " The *Standard* warned.

Among requirements of the canon law is compulsory confession to a priest. "This Common Law," claimed the American Church Union (Anglo-Catholic organization in the Episcopal Church), "furnishes to Catholics of the Episcopal Church at least a solemn written precedent of ecumenical custom regarding the Sacrament of Penance."

Lilje coming to U.S.

Dr. Hanns Lilje, president of the Lutheran World Federation, has accepted invitations to speak at two youth conferences in the United States in early summer. He will speak at a conference sponsored by the Augustana Church's Luther League in Boston, June 24-28, and at the convention of the Luther League of the Evangelical Lutheran Church, Fargo-Moorhead, Minn., July 1-5.



BISHOP HANNS LILJE

Trip to United States is scheduled

It is expected that during his stay in the United States Bishop Lilje will also take part in radio and television broadcasts.

Before going to the United States, Bishop Lilje is scheduled to visit Paris where he will meet Lutheran pastors to discuss problems facing the Lutheran Church in the French capital.

Indian missionaries for India, says Nehru

In the hill country of northeast India it would be best for foreign missionaries to get out and let Indians conduct Christian evangelism, said Jawaharlal Nehru. He considers it a political necessity.

Missionaries have Christianized as many as 86 per cent of some tribes o

ssim State. Nehru thinks that mission-ries "of Indian blood would be better quipped than foreigners to impart the oticeably deficient sense of Indian na-onhood among these highly individual-tric tribes," reported Robert Trumbull The New York *Times*.

In general, wrote Mr. Trumbull, ehru believes that "political necessity uggests that foreign evangelical missions India should be staffed by Indian work-rs instead of outsiders." "A foreign issionary," said Prime Minister Nehru, does not present a national viewpoint."

The Assim tribes, with little sense of elonging to India, have been agitating secede from India and become an in-ependent nation.

lissionaries for boom towns

Since early days of World War II Lu-herans have been prompt in sending astors into American communities that pring up overnight when a new defense dustry is organized. This month three ergymen were scheduled to start work mmediately in areas where new towns e rising.

One area is the Scioto Valley in Ohio here a government atomic energy con-ruction program calls for 15,000 work-rs by next January and twice that num-er a year later. The Rev. John Genzel St. Paul's Church, Mansfield, Ohio, as been assigned to the area by the Na-onal Lutheran Council's Division of merican Missions. The Rev. Ernest augse, another United Lutheran pastor, going to North Richland, Washington.

To the Savannah River area in South arolina, where 40,000 men are building hydrogen-bomb plant, the Rev. Richard arson, an ELC pastor, is going to re-ace the Rev. Otto Hesla. He will be sisted by two parish workers who have been at Savannah River since last summer. The Lutheran church was the first to send a trailer chapel into the area where thousands of workers' families are living in trailers and temporary barracks.

Churches are planted at Oak Ridge

When the first Lutheran pastor moved into Oak Ridge, Tennessee, the place was such a top secret that it couldn't be listed on reports to the church. Oak Ridge is now a well-known atomic energy center, with 27 churches. Religion is a major influence in community life, reports Religious News Service.

Men famous in the world of nuclear physics as well as scientific research workers are regularly engaged in teaching Sunday school classes, serving as vestrymen, or playing the organ in the Oak Ridge churches.

Only the churches are permitted to own land in the atomic center. Householders and even business enterprises must be content with the status of lessees.

Two Lutheran churches are completed, and an equal number of Baptist sanctuaries, although still under construction, are in service.

Two Methodist church buildings have been erected and the cornerstone has been laid for a third. Among other Protestant denominations represented with one church building each are the Presbyterians, Episcopalians and Unitarians.

There is one Roman Catholic church. The Jewish community has a synagogue.

Perhaps the most noted scientist-churchman there is Dr. William G. Pollard, executive director of the Institute of Nuclear Studies, who recently was ordained a deacon at Oak Ridge's St. Stephen's Protestant Episcopal Church. He teaches a midweek class in Old Testament at St. Stephen's.

World News Notes

Retreat in the cold war

There was no evidence that top Russian leaders had suddenly been converted to the Golden Rule. But about the first day of spring they began a series of such definite and promising peace gestures that they can't backtrack. Unless they go forward to concrete peaceful actions in accordance with their words, they will cement world opinion solidly against them.

The chances are that the Russians and Chinese are finding the cold war too expensive. Americans—far richer than any Communists—are groaning about their heavy taxes for defense. Britains about half a dozen times a year are obliged to tighten their belts a little tighter. The French are in constant political turmoil because of their low standard of living. The much poorer Russians have been also suffering from the cost of their aggressive adventures.

By relaxing some tensions of the cold war, Russians can lure the Western nations into cutting defense expenditures sharply. Talk about a united European army may soon evaporate. Trade competition between these nations, led by increased U.S. restrictions on imports and reduced foreign aid, may take the place of the postwar co-operation which was stimulated by fear of Russia. And the Russians, in danger of losing the cold war, may win the cold peace.

Adenauer is welcome

Most ironic twist in postwar history is that 10 years from the day the Allies were grappling with Rommel's army in Tunisia and Hitler was still riding the crest of victories, the Chancellor of the German Reich, Konrad Adenauer, was an honored guest in Washington. It was the Russian danger that had speeded the growth of German-American friendship.

The world is fortunate that such a man as Adenauer has guided the Germans through the postwar undertow. He has been firm, patient, skillful in his statesmanship.

But the biggest test may be just ahead. If the Russians make a convincing offer on reuniting Germany, the pressure of reviving nationalism may be too great even for a man like Adenauer.

Tragedy in Africa

Compared with Kenya's struggle to throw out the British, the American Revolution of 1776 was a quiet and dignified brawl. Witch doctors dripping goats' blood and muttering mumbo-jumbo oaths have stirred Kikuyu tribesmen of Kenya into a frenzy.

For five months the stealthy murderers have plundered and killed all the whites they can lay hands on. When there are no whites available, they turn on Africans whom they accuse of loyalty to the British.

British sent heavy troop reinforcements and have moved thousands of the Mau Mau from their farms in white people's areas. But there has not been much progress in getting the situation under control.

Part of the problem results from the fact that the British, in the 54 years they have been in Kenya, have helped the natives learn to farm and have multiplied the food production. Also they have supplied medicines to curb epidemics. So the population has increased from 250,000 to 1,200,000 Kikuyus. Need for more land has spurred the natives to demand the fine farms the British settlers have reserved for themselves.

A GREAT ADVANTAGE in the election of Dwight Eisenhower as U.S. president seemed to be that a man of his enormous personal popularity could tone down the bitter partisan warfare in Congress and throughout the country. In a time of constant crisis in world affairs, Americans must have peace in their own household if they hope to progress toward peace in the world.

But Senator McCarthy soon gave notice that he was signing no truce with the State Department. The fact that the Republicans are now in control has failed to impress him. To advance his own bid for power, he hoped to drive out Mr. Dulles as he had tried to drive out Mr. Acheson.

Attacks on the State Department's overseas propaganda program, "The Voice of America," came first. McCarthy didn't wait to let the Dulles forces study the "Voice" set-up and initiate their own reforms. Also he paid no attention to the consequences of undermining the value of the "Voice" in winning friends for America in countries behind the Curtain.

The Bohlen nomination

Next came the attack on the nomination of Charles Bohlen as ambassador to Russia. McCarthy said Bohlen was a bad security risk, although he produced no evidence to back his charge. He accused Secretary Dulles of lying when the secretary disputed McCarthy's charges. President Eisenhower himself took the lead in urging the Senate to support his nomination of Bohlen. McCarthy and his battered band of 12 anti-Eisenhower senators were badly defeated.

McCarthy quickly bounced back into the headlines with the most reckless publicity stunt of his career. He had learned that the State Department and the Mutual Security Agency were about to close an agreement with the Greek government to prohibit ships flying the Greek flag from trading with Red China. The State Department has been negotiating similar agreements with Panama, Honduras, Costa Rica, Liberia.

McCarthy announced that he had negotiated with the Greek shipowners to get out of the China trade. Taking into his own hands the negotiation of American foreign policy could get McCarthy three years in prison as a violation of the U.S. Criminal Code. It would be jumping over the fence from the duties of a legislator into those of the executive department. So McCarthy quickly backtracked from his first announcement by saying that the shipowners had merely informed him of an agreement they had reached among themselves.

The McCarthy performance during March has probably convinced most Americans that the senator from Wisconsin deserves no applause. When Americans realize they must choose between the Eisenhower leadership and the McCarthy leadership, the senator's followers may desert him. His potency in U.S. affairs depends on how much following he has. If it is large and loud, the State Department and other executive departments of the government are afraid to risk McCarthy's displeasure by calling his numerous bluffs.

The Eisenhower-Dulles group is demonstrating remarkable restraint in dealing with the McCarthy problem, but must spend a lot of time placating a potential enemy within the family when they need their time for enemies abroad. —G. E. R.

Political and religious democracy demands that we listen courteously to opinions with which we disagree

By REINHOLD NIEBUHR

AT THE RECENT MEETING of the central committee of the World Council of Churches, held in Lucknow, India, the committee invited both Prime Minister Nehru and the noted Indian philosopher, Radhakrishnan, to address it. Nehru gave a brilliant analysis of world problems and Radhakrishnan, a former professor of Indian philosophy at Oxford University and more recently the Indian ambassador to Moscow, talked on religion in the East and West.

It is reported that the idea of inviting the noted Indian philosopher was universally supported by the Anglo-Saxon members of the committee and was generally criticized by the continental members. The former thought it a decent courtesy to the culture of the host country and a symbol of the willingness of the Christian to learn as well as to teach when he approaches non-Christian cultures. The latter thought it was not wise to ask a non-Christian to dilate upon his views at an important meeting of the ecumenical movement.

THE INCIDENT IS A RATHER interesting symbol of the difference between the continental and the Anglo-Saxon approaches to the ultimate problems of life. We do not know what the Indian philosopher said at Lucknow, but, having heard him in previous addresses it is apparent that he combined traditional Indian "syncretism" with modern rationalistic illusions in a way which would seem to a typical continental theologian to combine all the mystical and rationalistic illusions of past and present ages in a mixture which holds out the hope for a universal religion, based upon universal goodwill.

Any Christian orthodoxy is bound to reject such a sentimental approach, which includes, incidentally, the possibility of softening the hard core of communistic intransigeance by goodwill.

Yet the Anglo-Saxon members were right in negotiating the invitation, for it is important for Christians to have an interpretation of the culture of India from one of its outstanding leaders. The continental theologians were probably right in rejecting the doctrine preached by the Indian philosopher, but certainly wrong in the unwillingness to hear him.

YOU CAN'T HELP BUT FEEL this incident illustrates the characteristic strength of both Anglo-Saxon and continental Christianity. The theologians of the continent guard the substance of Christian faith rather more rigorously than we do in the Anglo-Saxon world, but I hope we are not wrong in assuming it to be an Anglo-Saxon as well as a Christian virtue to listen with sympathy to viewpoints other than ours, including the expositions of religions which we cannot accept. Perhaps the Anglo-Saxon genius for political democracy comes out of our more tolerant attitudes, while the renewal of the Christian faith does depend upon the religious and occasionally the theological rigor of the continent.

TO HEAD OFF DENOMINATIONAL COMPETITION IN A NEW COMMUNITY

ONLY THE METHODISTS WERE PERMITTED TO ORGANIZE A CHURCH

Religion in the Boom Towns

By RICHARD T. SUTCLIFFE

Churches must fit into planned patterns in Pennsylvania's mushrooming communities of Levittown and Fairless Hills

THIRTY MILES north of Philadelphia lies Bucks County, traditionally known for its art colony and its gentlemen farmers. Nestled cozily in a nook of land in a bend of the Delaware River, its people usually took only passing notice of the bustling industrial giants on both sides—Philadelphia to the south, New York to the northeast.

That's all changed now! A drastic skyline alteration has been effected in the shape of the massive U.S. Steel Fairless Works. A major face-lifting has been the transformation of spinach fields and rich farmland into terraced, row-on-row, prefabricated ranch-type homes.

WHEN U.S. STEEL broke ground in March 1951 for the sprawling plant, it was as though a giant magnet drew thousands of highly trained specialists into the community, first to build the plant, then to supervise production of the metal so necessary to American defense plans.

These workers needed homes, stores, shopping areas, theaters, schools and churches. Before the first girder swung into place at Fairless Works, two housing developers—Danherst Corporation and Levitt & Sons, Inc.—were on the scene with truckloads of blueprints.

Bulldozers dug up the spinach fields, earthmovers gouged out the farmland and up from the noise and dirt rose twin communities—Fairless Hills (4,000 houses for 20,000 people) and Levittown (eventually 16,000 homes for 65,000 persons).

What an opportunity for church extension, denominational leaders said. As they rushed to make sure this tremendous influx of population would have churches in which to worship, they discovered that although both builders utilized similar methods of construction (assembly-line procedure) and staked off strategic sites for schools, theaters, shopping centers, etc., there the similarity ended. Two very different means of allocating land and sites for churches were employed.

In the case of Fairless Hills, final say as to which denomination would "enter" was turned over without restrictions to the Philadelphia Council of Churches' Protestant Strategy Committee. At Levittown, Builder William Levitt personally held the strings on site allocations.

This, then, is the story of how the first plan resulted in one (Methodist) church of 250 members composed of 24 different denominations; the second, in the allocation of five sites to church groups that wanted them.

TWO NEARLY simultaneous actions set the stage for what was to follow at Fairless Hills . . .

(1) Arriving in September 1951 with the advance working crews for Danherst was Builder-President John Galbreath, who had two things in mind when he thought of churches being established. First, he didn't want "to fiddle with various denominations" or "have any trouble" as the different branches of Protestantism vied with each other for strategic sites. Secondly, as a friend of Columbus (Ohio) Pastor Roy A. Burkhardt, of First Community Church, he was sold on the idea of the community church as opposed to denominational groups.

(2) At the same time, word had reached the Philadelphia Council of Churches that Fairless Hills was on its way. Members of its Protestant Strategy Committee also had two things in mind: first, the employment of a chaplain who would serve all of the people until permanent churches and staffs were located; secondly, that through research, "much of the risk in church building" could be eliminated. Religious preferences of people could be measured so that the "right churches could be built in the right places."

Galbreath and the Council found it easy to agree. They decided that the Philadelphia Council of Churches would be "the exclusive Protestant agency" with whom Danherst would deal. Under the same agreement, Danherst was to furnish a home and office space for the chaplain the Council called and paid.

The Rev. James R. Noland, former sociology instructor at Drew University, was called. He arrived at Fairless Hills early in 1952, began working at once with new residents of the development. He contacted nearby Protestant pastors, offering his help in relaying names of people in Fairless Hills.

ONE POINT of friction developed immediately. Prior to Noland's arrival, officials of Danherst had given an oral permission to the Rev. Laurence E.

TYPICAL STREET SCENE IN PENNSYLVANIA'S LEVITTOWN
Only the trees are unusual

AERIAL VIEW OF FIRST SECTION OF LEVITTOWN

Arrow points to building site donated to United Lutheran Church. Missouri Synod property is in left foreground. Picture shows less than one quarter of the community

Wachholz, pastor of St. Luke's (Missouri Synod Lutheran) Church in nearby Croydon, to conduct a community Sunday school in one of the Fairless buildings. By early '52, thirty-five children had been enrolled. Services were conducted each Sunday.

Because it was felt that "if any particular denomination were allowed to use public facilities and work indiscriminately in the development, every denomination would . . . exploit its own churches," corporation officials were prevailed on to declare the Missouri efforts "terminated."

According to Pastor Wachholz an abrupt announcement was made one Friday that "Chaplain Noland will 'take over' immediately." The Missouri Lutherans were told they could no longer use the Fairless Hills building.

When the chaplain took over, 13 children turned up for the first Sunday school service under his direction. Slowly at first, then with increasing tempo, the work went ahead. Because Lutherans, Presbyterians, Methodists, Episcopalians, Quakers and a former Roman Catholic were the first teachers in the school, "they agreed to teach only the broad general truths acceptable to all Christians." Furthermore, "dogmatic theological doctrines were to be avoided . . ."

In May 1952 Danherst officials informed the Strategy Committee that they wanted a church organized "now." "We're selling homes on the argument that Fairless Hills is a well-planned community with educational and religious facilities available," they said. "Go ahead and organize a church."

THE STRATEGY COMMITTEE took stock of the possibilities, authorized the chaplain to survey members attending the interdenominational services. Although

there were more Presbyterians in Fairless Hills than Methodists and more Episcopalians than in all the Episcopal churches in surrounding communities, the committee decided that the first congregation would be Methodist.

There were three reasons for selecting the Methodists. 1) They were the second largest Protestant group in the Fairless Hills community (Lutherans were third, Episcopalians fourth). 2) It was hoped that a Methodist congregation seven-eighths of a mile away, in Fallsington, would merge with the new congregation. (A year later this seemed unlikely.) 3) The Methodist Church was willing to invest $100,000 in the new project.

Last month, one Sunday saw 135 *new* members received into the Fairless Hills Methodist Church. The pastor assigned to the new congregation by the Methodists, the Rev. Theodore Pavlidis, is happy over his diversified denominational representation. "The organist and Sunday school superintendent are Lutherans," he said recently. "The majority of the Sunday school staff are Presbyterians and we have several former Episcopalians serving on our board of stewards (council)."

According to the Methodist pastor, Fairless Hills "hopes that one of the liturgical denominations comes in soon—Lutherans or Episcopalians. Many of our people (*there are 65 Lutheran families in Fairless Hills.* Ed.) miss the liturgical service and would be happier in a church of that style of worship."

The Philadelphia Council of Churches, however, by its agreement with Danherst, holds the key to that situation. As of April 1, the United Presbyterian Church had been given 30 days to decide whether it will accept the second allocation of the Strategy Committee and organize a congregation in Fairless Hills.

Meanwhile, United Lutherans living in Fairless Hills are being welcomed in two nearby ULCA churches: Redeemer Church, Penndel, Pa. (Ministerium of Pennsylvania congregation located five miles southeast of Fairless Hills), and Zion Church, Bristol, Pa. (Central Pennsylvania Synod congregation seven miles southeast of the development).

A crisis developed in the work of the new Methodist congregation last summer when it seemed that various clergymen not far from Fairless Hills were inviting too many of the people to their services. Pastors of these outside churches learned through "Welcome Wagon" reports of the arrival of members of their denominations and felt free to visit them in their homes.

The Methodist Pastor Pavlidis protested that "the visitation of other clergymen in the area during the establishment of a new church is contrary to established comity procedure." However nothing could be done to stop it.

From the first, builder William Levitt refused to recognize the Philadelphia Council of Churches as he planned his Pennsylvania Levittown. In the first Levittown (in New York state) he had dealt directly with the denominational representatives . . . he preferred to follow the same procedure here.

At Fairless Hills the Danherst Corporation had donated the ground on which the Methodist church was built. Levitt also was ready to give sites to churches, and allocated approximately two acres apiece to Roman Catholics, Jews, Episcopalians, Dutch Reformed, and Lutherans. At least two of these—the Dutch Reformed and Lutheran—were included because of favorable experience with these churches in the first Levittown on Long Island.

UNITED LUTHERANS WILL ERECT $60,000 BUILDING HERE
Property is in the Lakeside section of Levittown

THIS IS THE LUTHERAN PARSONAGE
looks like the house across the street (see above) but it's more than a mile away

CATHOLIC SPOKESMEN weren't satisfied ith two acres, asked for "the equivalent all Protestant allocations combined." evitt refused at first, finally agreed to ll them additional acreage. As a result, oman Catholic Church purchased an ditional eight acres for $80,000. Its te is in the heart of the Levittown busi- ess-shopping district where, in the words f Philadelphia Archbishop O'Hara, "We an get our people for confession both oming' and 'going.'"

The Missouri Synod, with memories of s experience at Fairless Hills, was making sure it gets into Levittown. By this time the Missouri Synod, Eastern District, had sent a mission developer to the field, the Rev. Louis A. Kaufman. Missourians were unwilling to be limited by a two-acre plot, and arranged with the Levitt management to buy six acres along the eastern boundary of the booming Levittown. It was sold to them for $40,000. Since it was worth $55,000, the balance, said Mr. Levitt, was his "dedication" (donation).

From the inception of both these developments, Missionary Superintendent

Dr. Roy L. Winters of the Pennsylvania Ministerium has been actively pushing the United Lutheran claim to representation. Also serving on the Strategy Committee from the start was the Central Pennsylvania Synod's missionary superintendent, the Rev. Martin L. Tozer.

In assigning the free land, Builder Levitt has tied a single string: "Start building within the year!"

Before the end of 1953, therefore, all five churches will have been started. First two will be the Episcopal and Dutch Reformed churches, both of which have "canned" plans ready. Norman Mansell is currently drawing plans for a ULCA church that'll cost $60,000. A parsonage has been purchased for $11,000 and the Rev. Charles A. Fair, formerly associate pastor of Messiah Church, Philadelphia, arrives on the field on May 1 to take over the ULCA mission which has been meeting in a nearby fire hall under the leadership of Pastors Lewis Moore of Penndel and Glen Wampole, of Bristol.

Eventually, the Fairless Hills-Levittown area will be inhabited by close to 100,000 people, will rank as tenth largest city in the state of Pennsylvania. According to figures generally agreed upon by both builders and the Philadelphia Council of Churches, the area should have about 40 churches (one church for every 2,500 people).

As for the calibre of churchmen arriving, Pastor Wampole summed it up significantly: "The people coming into both Fairless Hills and Levittown are of the highest type. The average age is 32; in Fairless Hills, the average adult has had at least two years of college training. The parents are concerned that their children have good public school as well as religious educations. They're interested in the church; many of them come from congregations they've served in leadership capacities. If the church doesn't step in quickly to meet their spiritual needs, it is failing its mission in this biggest of all home mission programs!

The Preacher and the Cop

The town had grown so rapidly that several streets were made one-way so traffic would flow more smoothly. Police Chief O'Brien was watching for violators of the new one-way traffic laws when he saw the Rev. Robert McDuff walking toward him.

"I sure have been getting good reports on you, Reverend," he said.

The minister studied the expression on the officer's face to see how much he knew. "Then you didn't hear about me going the wrong way on a one-way street?" he asked. "I was driving past the police station the other day, when it suddenly dawned on me that I was going in the wrong direction on a one-way street."

Now the police chief was face to face with a man who admitted that he had violated one of the new laws.

"Tell me," continued the minister. "What would you have done if you had caught me, Captain O'Brien?"

The chief chose each word carefully as he replied. "Well, Reverend," he said, "since you are such a good friend of mine, we would have put you in the cleanest cell we got." —Mrs. Darwin Stults

The Gospel Can Be Spread by Air

By ROSCOE BROWN FISHER

Survey made by NLC reveals growing opportunities for use of free time on radio and television by church bodies

ONE PASTOR REPLIED, "Our church has ut too little time, talent, and tithing into dio and TV." Another pastor writes, Ve Lutherans have missed the boat in ligious broadcasting." Still another re- ied, "About TV? We haven't even met e challenge of radio, and it has been th us 25 years."

How interested are Lutherans in tele- sion? Radio? Would they like to see eir church expand its efforts? What n pastors and churches do locally?

SOME ANSWERS are found in the recent rvey and study in radio, TV, and films ade by the Public Relations Depart- ent of the National Lutheran Council. Response to questionnaires sent out to LC pastors indicated that 94 per cent those replying would like to see the urch expand its efforts in broadcasting. television, 75 per cent of the pastors ought the church should explore pos- ilities and develop a program of action. Television, for better or for worse, will ve a growing influence on American e. Americans have already invested ht and a half billion dollars in tele- ion sets, installation and servicing. dely advertised programs are seen in re than 10 million homes.

New areas are constantly being reached TV outlets. Since the end of the "freeze" on the construction of new stations in April 1952, a total of 122 permits for new stations have been granted to 87 cities. Now 793 more applications for licenses are being processed. In many states, educational units are asking for special permits to erect public service stations. Ultra-high frequency has added 70 new channels to the original set-up which provided only 12 channels. This could mean a maximum of 2,053 TV stations in 1,291 U.S. communities. Similar expansion is expected in Canada.

The NLC study indicated that 44 per cent of Lutheran pastors have TV sets. A survey made recently by a denominational magazine indicated that 39 per cent of its readers owned TV sets while another 12 per cent planned to buy a set within the next two years.

GOOD RELIGIOUS broadcasting pays. The Admiral Corporation proved this point when it used its persuasive energies to convince Bishop Fulton J. Sheen to let Admiral pay $1,000,000 to sponsor the Sheen weekly half-hour telecast.

Many churches are co-operating with radio and TV interests in a serious effort to present religion effectively over the air. Still, the church must assume her share of the responsibility for infrequent and inferior religious broadcasting. A frequent reason advanced by station managements for "little or no TV religious programming" is, according to FCC officials, that "the churches do not give us any."

The Rev. Mr. Fisher is assistant pastor of the Church of the Good Shepherd, Brooklyn, New York, and has recently completed a study of religious radio and TV programs.

Local stations and network managements are generally anxious to co-operate and schedule quality religious programs on a public service ("free time") basis. This is especially true of TV. When DuMont inaugurated "Life Is Worth Living," the Bishop Sheen TV show, similar time was promised Protestant and Jewish interests. However, no suitable programs were produced by these bodies.

ONCE A CHURCH BODY, or a sect, tastes the fruitage of the ether waves, there is no turning back. One of the smaller denominations, the Church of the Nazarene, has an annual radio budget of $335,000. The Presbyterian Church, USA, is considering a budget of $140,000. "The Baptist Hour" costs $10,000 per month, exclusive of time purchases. The Methodists, Episcopalians and Lutherans (except the Missouri Synod) put lesser amounts into radio and TV. Billy Graham's radio and TV programming (independent) costs $22,000 per week for time purchases alone.

Figures are not available for the cost of Catholic and Jewish broadcasting. However, the Roman Catholic Church in 1952 through the Archdiocese of New York alone scheduled 338 network programs (190 were TV). No less surprising are Jewish radio and TV interests. During 1952 Jewish religious organizations out of New York (Reform, Conservative, and Orthodox) presented 228 TV programs and 260 radio programs.

MANY LUTHERAN opportunities exist in this rapidly maturing, yet adolescent, TV child, which every organization and agency claims a right to fashion. With our evangelical emphasis, historic service, church year, chancel appointments, seasonable symbols and colors, Gothic architecture and unique history we hav much to give to America via TV.

With the exception of the Luthera Church—Missouri Synod, Lutherans c America have done little "big time broadcasting. Convinced now that a jo in the field is already overdue, the bi question facing Lutherans seems to b not "when" and "if," but "how" an ef fective job can be done in this field. I it to be on a co-operative basis with othe Protestants, or with other Lutherans, c on a denominational basis, or interdc nominationally?

Convinced there are possibilities i co-operative efforts of Lutherans, th American Lutheran Church at its recer convention requested the National Lu theran Council to consider the possibilit of a program of radio and TV throug the public relations department of th Council.

THE UNITED LUTHERAN CHURCH con vention appropriated $150,000 for radi and TV for the next two years. The con vention made no suggestion as to hov this amount is to be spent. Some wi probably go to the Broadcasting and Filr Commission of the National Council c the Churches of Christ in America and t the "United Lutheran Hour," the South ern Lutheran series of programs.

More often than not, the local pastc is the key man in improving broadcastin interests and quality. Many Luthera clergymen have done much for religiou broadcasting in their communities. Effec tive and venturesome religious broac casting is being done in many sections c the country on the local level. And ther is more to come. Local telecasting wi soon be done in many communities. Ab and willing pastors will get their chanc at TV.

Some church leaders still believe thi

takes big money to do effective radio r television. The successful regional effort of the Southern Lutheran Radio Committee is proof of what can be done with limited resources. For three years outhern Lutherans have had from seven o thirteen weeks a year on an independnt network which has grown from 53 tations to over 200. Cost is for producion and publicity—no money was spent o purchase time.

It didn't just happen that three network shows of Christmas Eve services and a Christmas morning service (also network) were live TV broadcasts of Episcopal church services. These four services covered the four TV networks in America.

Lutherans have lacked the "know how" to get on the air and stay there. You do not sit on the sidelines and call the signals in religious radio and TV.

TV Cameras Visit Philadelphia Church

by RICHARD T. SUTCLIFFE

Televised service is blessing to sick and shut-in but process is distracting to the man-in-the-pew

On Palm Sunday for the first time, I aw the televising of a Lutheran church ervice. It was fascinating, enlightening . . and distracting!

To someone who's listened for over wo decades to sick and shut-ins broadasting the praises of attending church-y-radio, there's never been any doubt f the value of televised church services. The home TV screen, seen either from he sickbed or living-room easy chair, ffers a far better view of the altar, pulit, pastor, and chancel than from any oint in the nave. Besides, even the softst pew cushion can hardly be compared with a foam-rubber sofa or innerspring attress.

But unlike radio, whose salt-shaker icrophones hardly ever disturbed chanel decorum, television offered its disractions this morning . . .

Arriving at Tabernacle Church in Vest Philadelphia well ahead of the our of the service (I'd been warned that he doors would be closed 10 minutes before air-time) I found the choir and congregation already in their seats. Preliminary explanations by Pastor Henry Luffberry included reminders to follow the printed program so as to be certain "when to rise, when to sit," instructions to "keep on singing" the last hymn until the signal "off the air" was given by the engineer, and a pointed reminder "under no conditions look at the television camera lens!"

At this point, a quick glance around the nave disclosed the presence of three cameras (on dollies)—one stationary along the side wall of the balcony, a second at the rear of the center aisle directly under the balcony, and the third hidden behind the organ console in the chancel.

One of the cameramen, all of whom wore the familiar TV phone gear, threw up his hand, forefinger extended: "One minute to go!" At the signal, choir, pastors and congregation rose. The same engineer pointed at the organist . . . a

chord . . . and we started singing the first hymn.

RED LIGHTS APPEARED on the camera under the balcony. We were "on the air." For a full moment, that camera, tilted at a sharp angle, focused on the beautiful chancel window. Then, slowly, it nosed down until the lens pointed directly at the altar. The red lights of Camera 2 went dark as Camera 3 (atop the balcony) flashed on.

Ear-phoned instructions from the director thereupon sent Camera 2 quietly up the center aisle. Behind the cameraman came a TV assistant director. Both proceeded to the chancel rail.

From then on through the hour-long service, the red lights alternated from one camera to the others . . . each cameraman performed his duties unostentatiously enough; but there was just no ignoring Camera 2 in the center of the nave. The most active of the three, it swung from pulpit to lectern, from altar cross to reredos.

In the congregation, no one appeared to be concerned by any movement in the nave. Those seated in the pews as well as members of the choir displayed no outward sign that the service was unusual in any way.

PRINCIPAL REASON for this probably lay in the fact that this was Tabernacle's fifth telecast locally (over Philadelphia's WPTZ); its third, nationally (over the TV network of the National Broadcasting Company). Members obviously had been through this before!

There *was* necessary activity under the balcony. During the reading of the scripture lesson by Student Pastor Donald Moyer (Philadelphia Seminary) the assistant director had to leave his central point to direct councilmen in extinguishing one of the floodlamps hung in the chancel. Unnoticed in the pre-service warm-up, the light was "blinding" one of the cameras. This required considerable coming and going of ushers and the director.

THE SERVICE included the confirmation of 13 young people. By pre-arrangement, the confirmation class filed from its front pews into the center aisle, climbing over Camera 2's rolling tripod. A short wait intervened while the cameraman maneuvered his dolly so as to focus on the front pair of confirmands. The red lights flashed on Camera 2 as Pastor Luffberry began reading the names. Two-by-two the class filed past the camera into the chancel.

Now the balcony camera was the busiest, although the one concealed behind the console "shot" several scenes down the line of confirmands. The balcony camera's zomar (long-range) lens gave the best picture as it beamed in from above.

As the pastor walked slowly down the line past each young person, his left hand concealed a hand microphone so that the audio part of the TV signal would carry his words along with the "Amen" uttered by each new member of Tabernacle Church.

The Order for Confirmation concluded, the youngsters filed back to their front pews. Tabernacle's Pastor Emeritus William Miller offered the prayer, the congregation stood for the final hymn and the telecast was over!

Afterwards, in the narthex, it was apparent that the congregation had really taken the telecast in its stride. Although evidently the new members were self-conscious they responded to the many "How did it feel to be confirmed and televised at the same time?" with a nonchalance only an adolescent can assume.

CHRISTIAN ON THE CAMPUS

By GORDON C. LUND

Dr. W. C. Beaver, noted scientist on Wittenberg College faculty, integrates his Christian faith with the teaching of biology

ONE DAY DURING World War II a chaplain and a scientist stood talking on the platform of a railroad station.

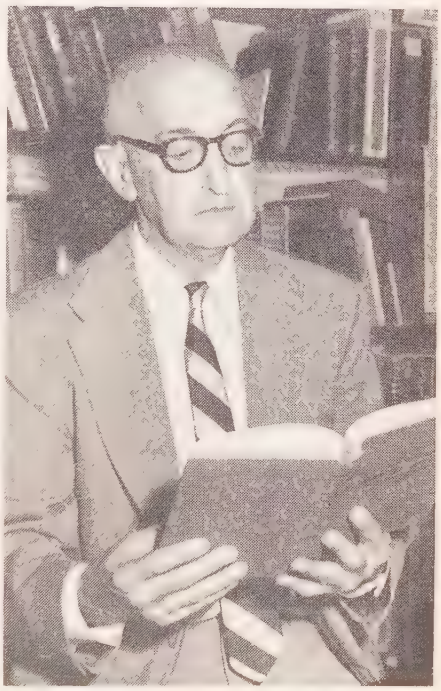
The chaplain was about to leave for a port of embarkation with an infantry regiment, bound for a European battle-front. Taking leave of the scientist, he said quietly, "Dr. Beaver, a lot of different things have worked together to bring me to this point—but even if I forget all the rest, I'll never forget what you taught me about religion years ago in biology class."

That episode illustrates how one ULCA college approaches the question with which churchmen and educators have long wrestled: How can the church college best go about fulfilling its function as an "arm" of the church?

DR. WILLIAM C. BEAVER, head of the biology department of Wittenberg College, Springfield, Ohio, epitomizes his school's approach to the question—great teachers are those great scholars who are also great Christians; only through such men and women can the Christian faith be made to permeate the whole educational system.

The fact that a scientist can be a Christian, of course, is not news—the combination is not as unusual today as popular opinion, at least, believed a couple of decades ago.

But Dr. Beaver carries the combination a step further. He teaches science and religion at the same time. Instead of hanging up his religion with his coat and hat when he goes into the classroom or laboratory, he wears it into his lectures and experiments.



DR. BEAVER
He preaches sermons in biology

"To him, biology is a phase of that relationship to God and man and nature that we call religion," a fellow faculty member summed it up, "and that's the way he teaches it."

A STUDENT ONCE TOLD Dr. Beaver during a laboratory session, "I never knew there was so much religion under

a microscope! You should have been a preacher—your sermons really help!"

As a matter of fact, however, his students seem to listen to those "sermons" at least partly because Dr. Beaver is a great scientist.

At Marietta College he graduated *magna cum laude,* with a four-year scholarship average of 99.95 per cent. At Wittenberg since 1913 and holder of a Ph.D. in biology since 1928, he is a leader in a dozen professional and honorary scientific organizations. His biography appears in numerous reference works, including *Who's Who in America* and *American Men of Science.*

Nationally known as a scientific author, he wrote one of the first books in America combining zoology and botany in a college text. The newest edition, *The Science of Biology,* completely revised from the three earlier editions, was published last fall. The text and accompanying laboratory manual are unique in their application of the scientific method—"problem, hypotheses, data, conclusions"—to college-level biology.

In 29 years at Wittenberg, Dr. Beaver has been teacher and adviser of scores of students who have gone on to become scientists, educators and doctors. His graduates include men and women now on the faculties of such schools as Harvard, Indiana, Ohio State, Duke and Michigan State.

But he shuns public acclaim. "God expects each of us to do the best we possibly can in whatever job He gives us," he says. "But I doubt whether He reads the newspapers to check up on us."

AS A SCIENTIST who knows and loves his field, Dr. Beaver has a contagious enthusiasm for biology. But still, he says, "A teacher's real task is to help young people discover for themselves how to live as God intended human beings to live. Biology, like any other specialized field of knowledge, is ultimately only a tool—and the important thing is to learn how to use our tools in living.

"It's possible to live without knowing biology," he affirms, "but it's not possible to live any real kind of life without faith."

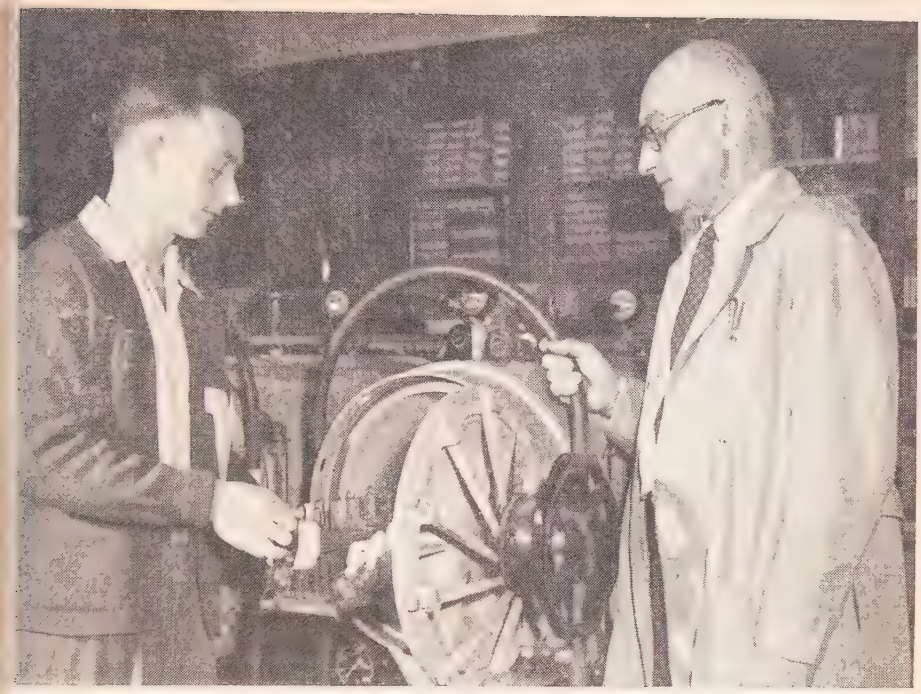
The fervent tempo of modern-day living has created an atmosphere in which it is difficult to utilize our spiritual attributes, Dr. Beaver believes. His "ideal college," he tells his students, would have a telephone booth without a telephone and with a glass roof. "In it I would put each of you for an hour a day—perhaps then and there you would have time to reflect, look up and see God. Temporal things tend to distract us from communion with God."

THE TEACHER'S hardest job, he believes, "is to get the student to sit still long enough to think a bit about living—and perhaps even dying. Young people assume that they have all the time in the world to get the accounts straight before there will be an audit. But biology agrees with religion—there's no guarantee that any of us will leave this room alive."

Needless to say, few of Dr. Beaver's students are troubled by any "tension" between faith and science.

To a self-styled atheist student who challenged him with the often-cited theory that all life evolved from a bit of protoplasm washed up on some seashore, Dr. Beaver countered, "And where did the protoplasm and the sea and the shore come from? If you leave God out of your evolution, you simply face an infinite regress."

GOD'S EXISTENCE or his love cannot be demonstrated with scientific preci-



STUDENTS MUST LEARN TO THINK ABOUT LIVING
Personal contacts help the teacher get the message across

ɔn, Dr. Beaver recognizes. Yet he likes use the "scientific method" as an ıalogy. "The problem is life itself—hat to believe and how to practice it. ıith is rather like the hypothesis. Hon- t study and clear thinking provide e data and the evidence is so over- helming that common sense cannot oid affirming the hypothesis."

"Chemistry and biology tell you about e coloration and structure of those aves," he recalls, pointing through the assroom window at the spring display ı the tree-covered campus, "but neither ıe can tell you exactly how or why it ıppens or what it all means in your ing."

"The more you study biology and ob- rve the astounding things that happen nature, the humbler you must be- ome," he long ago concluded, "and the less you can escape the conclusion that there is a designing intelligence that far transcends the human mind. To me at least, it seems you must have stopped short somewhere in your thinking if you assume that the world of nature 'just happened.'"

DR. BEAVER'S religious thought, obviously, runs far deeper than the "social gospel." Yet, human "living together" is in the forefront of his concern.

"Never in history has mankind had such opportunity and such aids for living together in harmony," he believes, "but few generations have done so little to utilize their chances."

Many of the Wittenberg biologist's acquaintances have wondered how the same scientific training can make one man into an atheist and another into a

teacher of religious faith. Dr. Beaver was a child of the church, the descendant of a pioneer Lutheran family—but still, hasn't more than one scientist-agnostic come out of a religious background?

Neither science nor theology can answer, Dr. Beaver himself probably would reply. For he has said, "Only God, whose call to service comes in varied and subtle ways, holds the ultimate answer to any question. Man can only be still and listen at each crossroads as he reaches it —and embrace truth wherever he finds it."

SOME OF Dr. Beaver's closest friends are faculty members of Hamma Divinity School, Wittenberg's theological seminary. Unaware of that fact, a fellow scientist once expressed sympathy with "having to work on a church school campus, with theologians breathing down your neck."

The biologist replied, "Sorry for me? Why, it's the ideal kind of campus on which to work—the only kind where a man can see himself and his science in perspective."

Dr. Beaver is not particularly given to quoting Scripture, but in the whole of his conversation and lecturing one of the great Old Testament texts seems to ring out with new clarity—the one wherein God challenges Job:

"Gird up now thy loins like a man. For I will require of thee, and answer thou Me: Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding!"

Immortality Is God's Gift

By EDWARD STAUDERMAN

Reason and revelation combine to assure us that there is another life beyond this world of ours

WE KNOW VERY LITTLE about the future life. The facts we possess have been repeated many times. Not much that is new can be added.

Yet the truth about eternal life comes anew as a sort of inward revelation to every individual. We realize with a shock that we are so small—physically, mentally, spiritually—over against the immeasurable greatness of God's universe in which we live. Creation is so thrilling and fascinating in its unimaginable vastness, as well as its infinitesimal, microscopic detail, that the human mind concludes that there must be more than this little life of ours. There must be a life beyond.

Our belief in life after death is therefore based upon the revealed Word of God, upon the words and resurrection of Jesus Christ, and upon our human intuition.

AGAINST THE FEW who deny the Bible teaching or misinterpret the scriptures, millions of the world's greatest minds have understood and accepted the biblical doctrine that man must die, but will live again. They accept the word of

The Rev. Mr. Stauderman is pastor emeritus of St. Paul's Church, Mount Vernon, N. Y.

Christ, who said "Because I live, you shall live also."

An example of such acceptance is found in the life of Abraham Lincoln. Lincoln was a natural thinker, who has by some been called an infidel. Some found fault with him because he never became a member of a church. But no one has ever charged him with being insincere. He never made a statement in which he did not fully believe.

When Lincoln's father lay dying and Lincoln could not go to him on account of the press of public duties, he wrote, "I sincerely hope father may recover his health; but, at all events, tell him to remember to call upon and confide in our great and merciful Maker, who will not turn away from him in any extremity. Say to him, that if it be his lot to go now, we will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them."

WE DO NOT KNOW from scientific knowledge that there is a life beyond the grave. Neither can anyone prove from scientific knowledge that death ends all. In both cases it is a matter of faith. The difference is that faith in the life beyond is based upon something very reliable—the Word of God in the Bible. That Word has never been found untrue. The denier of continued life bases his view that death ends all only on material observation—the most unreliable of our faculties.

There is a danger in pinning our hopes upon some special expectations about the nature of the life beyond the grave. God has wisely drawn a veil of mystery over the details, but given us definite assurance about the great central fact.

We are somewhat in the same position as Columbus was before his first west-

"THE RESURRECTION" BY LOUIS GRELL
Mural in St. John's Church, Council Bluffs, Iowa

ward voyage. He believed that the world was round, not flat, and that there was a shore beyond the sea. Others in his day scoffed at such an idea. But Columbus also had a special expectation. He expected to sail westward and reach the rich, spice-laden shores of India. Instead, he found a land far greater.

So our special ideas of what we will find beyond the pale of this life may be quite wrong. Columbus had to overcome many doubts and misgivings along the way. We may need to do the same.

THOUGH I MAY not understand the mystery of eternal life nor hold a blueprint of its details, it still gives sense and meaning to the life we live on earth. On the other hand, the view that death ends all leaves a man without any sane or sensible reason for this life.

If Jesus had died on the Cross with

finality, it would have been tragic. If death could end completely the noblest life ever lived, it would prove the futility of human existence on any level. But the resurrection of our Lord is definitely supported by the continued influence of Jesus upon all things and all phases of human endeavor. His real but invisible presence is felt among men everywhere.

The officials—Pilate or the High Priest or anyone of the Sanhedrin—could have silenced completely the preaching of the resurrection in those early days of Christianity by the simple expedient of producing the body of Christ. Why was it not done?

On the other hand, the presence of the resurrected Christ was so strong that it made heroes out of the trembling apostles. It accounted for the continued rise, spread and growth of the Christian faith. Was there ever a similar movement which could not be accounted for factually and yet succeeded for centuries?

THE NATURE of the life after death which we, as the followers of Christ, are to enjoy is not known. Perhaps we are like the human embryo in its mother's womb—living and about to be born into a larger life, which differs in every detail from its present life. It will breathe to live. It will eat. It will cry. It was living, yet did none of these things before but only began to prepare for them.

Naturally curious questions arise in the minds of those who give thought to the life everlasting. Shall we know one another in that state? Where will we be? What will we do? What about time and space? Such questions are beyond the reach of the mind and can be answered only by reverent conjecture. We can ask questions, but not answer them! Theologians like Augustine and Luther united in declaring that in our present finite existence we cannot conceive of what the future will be like. We know that it will be, but its details are unsearchable.

WE HAVE LEARNED to preserve sight and sound. The living, moving image of a man can be preserved many years after death. We show home movies of some departed friend and see him again moving about, smiling, speaking, just as he was in this life.

Familiar and well-known voices can be preserved in similar fashion for many years after death. How awe-inspiring it is to hear the voice of President Roosevelt, for instance, though he has been dead for years, yet speaking before Congress. On a tape or record it can be kept indefinitely, always sounding new and vital. If we can already do these things with our limited earthly knowledge, why then should not personality be preserved after death?

As Herod asked all the wise men of Jerusalem about the strange star, so we may ask human wisdom. But like the wise men, we shall have to search the Scriptures for an answer. In the last analysis, the Word of God alone is our true source of information.

IF GOD can produce life on a planet once red-hot, is it silly to believe that he can raise from the dead his own dearly loved Son?

—LESLIE D. WEATHERHEAD in *The Resurrection and the Life* (Abingdon-Cokesbury)

JOYCE DOESN'T WANT TO MOVE

DAN STRAIGHTENED his fresh uniform
nd saluted briskly.

"Now," he informed the small faces
oking at him eagerly over their bowls
cereal, "if the old hunk of junk will
old together till I get to the garage, I'll
e back with the new limousine when I
nish work this afternoon. Then, if you
ave clean hands and faces, I'll take you
l for a ride—even mother."

He ducked my mock swipe with the
ying pan and was out the door. I don't
ppose a postman's uniform is really as
mantic as air force blue, but to me it
oks very spruce.

"I hope," Karen looked at me soberly
she spoke, "that he won't call the old
r 'hunk of junk' at the garage. I'm
raid its feelings might be hurt."

"Cars don't have feelings," scoffed
ete.

"How do you know? You ever been
car?"

"Cars are metal."

"Karen's been reading too many stories
out putting old horses out to pasture,"
smiled.

"What's that? 'Out to pasture'?"

TWENTIETH CENTURY YOUTH! In the
r, Pete can tell you when the "mix-
re" isn't right. He knows when the
r rides as though we have a "flat." I
ink he could change a tire himself if
just had a grown-up to tighten the
gs. But horses are a complete mystery.
ven in the westerns he loves, the horses
e just a means of locomotion, so far
he is concerned.

When the children were finally off to school, I found I was a bit excited myself. It's been so many years since we've made an important purchase like this I can't help being thrilled and a bit scared. Those monthly payments look big!

Well, there was no use standing around getting jittery. I zipped into the dishes with such vigor I had to slow down for fear of nicking the plates. This is no time to have to buy new chinaware.

WHILE I PUT the finishing touches on the kitchen, I was planning the rest of my day. Cleaning closets would be soothing, and goodness knows they need it this time of year.

The phone rang before I could get started. That was better than having to stop with an armload of woolens.

"Connie!" came an excited voice I recognized as Eloise Clinefoos'. "Have you seen Joyce this morning? What's wrong with her, do you know?"

"No, I haven't seen her. I never do this early. Later on, when we round up the children or go to the store, I see her most days. But what makes you think there is something wrong?"

"Why, I called to ask her to serve as hostess for our May meeting and she said she couldn't make any plans that far ahead. Naturally I asked her why."

"Naturally," I agreed, meaning that it was natural for Eloise to ask, even if most people wouldn't have the nerve.

"Well, instead of giving me a sensible answer she just sputtered a moment and started to cry and hung up. Don't you

think that was a queer thing to do?"

"It doesn't sound quite like Joyce. She is usually very calm and collected."

"I think you ought to go right down there and see what's wrong. I'd go myself but I have a man coming to start the paperhanging and I just can't leave."

I UTTERED a silent prayer of thanks for belated paperhangers, followed quick as a flash by one for forgiveness for my impertinence and lack of charity. But truly I can think of few things I would relish less than having Eloise poking and prying into any situation that had made me weep.

"I'll see her this morning," I agreed, "but I'll wait a few minutes. I wouldn't want to rush right to her house and let her know we've been talking about her."

"My goodness, why not? She ought to be glad we care!"

Hanging up, I was suddenly assailed by the feeling that this time the "beautiful bulldozer," as Dan calls her, was right. She had certainly been the one to drag Joyce to church in the first place. Maybe what I call "tact" and "respecting people's privacy" is just a fancy way of describing the tactics of the priest and the Levite who passed by on the other side. Letting a friend weep alone might be worse than being nosey.

I LOOKED TOWARD the closet I had intended to clean. I looked at the phone. And I looked at the front door. I couldn't make up my mind what to do.

I bowed my head and turned the problem over to the Lord. But this time that didn't work as it sometimes does. My legs still wanted to move in opposite directions.

Suddenly I thought of Clair Mawson. She has good Christian commonsense.

Since my own jacket was upstairs, I slipped into one of Dan's that was hanging in the shed. It was a mile too big and made me look pretty silly, but Clair wouldn't mind. She's such a comfortable person to have for a friend and neighbor —easy-going without being sloppy, kind without being maudlin.

As I ran up the back steps, I could hear Clair's cheerful chuckle. I wondered whether it would be just my luck to find one of her teen-age youngsters at home. Still, they are nice kids and would probably take themselves off when they saw I wanted to talk.

CLAIR OPENED the door, still speaking over her shoulder. When she saw me, her eyes crinkled in pleased surprise. "Come on in and have a cup of coffee with us. Then all we need will be a gavel to call the meeting to order."

From Clair's comfortable kitchen rocker, who should wave to me but Joyce Matthews, herself, in person!

"Yes, Connie," she laughed, "I didn't know whether to talk to you first or to Clair, so I stopped at her house first."

Except for a slight redness around the lids, there was no trace of tears—and I wouldn't have noticed even that if I had not been looking for it.

Clair poured me a cup of coffee, passed us some of the most wonderful sweet rolls and made sure we were comfortable. "Now," she smiled at Joyce, "you are among friends. With two Mrs. Anthonys we should have your problem solved in a jiffy."

"Suppose I give it to you in a nutshell first, then fill in the outline. Jack is back in this country, which is wonderful. But he has a buddy who's gotten him a new job in the city—even an apartment, because his wife's gone to Reno. Jack expects to stop here only long enough to help us move. And I can't go! I just can't!"

ompromise needed

QUESTION: Until two years ago we could w tuition and take our children to the wn school even though we lived in the ntry. Then came a ruling that children elementary school age had to attend the ool in the district in which they lived. at meant that we had to take the older ldren to the borough and the younger es to the rural school which is in the op- ite direction. It created much incon- ience in our home.

This year we were told we could bring children to the town school, but now it has been changed again. But if we our land to the borough school district children can attend the borough school. s we could easily do. But when the reg- tion was changed two years ago my hus- d had a row with the school board. He n't understand that the change was more n a local matter. Now he doesn't want go along with them. He is very stubborn out it. We have pleaded with him to for- and forgive, and join the land to the ough, but he won't listen to the rest of He hasn't gone to church for more than month, and he hardly speaks to the rest the family.

t means a great deal to me that the chil- n should have a good school, but Mel s the one-room school was good enough him and it's good enough for them.

Now he wants to build a new house on farm, but I have told him I am not ing to do so until our land is joined to borough. Then we could have a new se and a good school. I have told him that if he doesn't join up I'll move to n with the children so that they may e a good school.

REPLY: Mel should change his mind nd agree to connect the land with the orough. Since the procedure seems so mple it would prove no burden. He ould give full consideration to the wel- re and happiness of the entire family.

Consider, however, that it will not be easy for him to turn about since he has so emphatically declared that he won't do it and his feelings are so strong. Perhaps deep down in mind he would like to do it but cannot bear to lose face by changing. He will need some help toward reversing himself without too much feeling that he was wrong or that he is surrendering. Can't you enlist the help of your pastor and some of your closest friends (his friends too), work out a way for them to approach him without embarrassing him, and suggest a way which will allow him to feel that he is following his preference and not giving in to someone else? Aren't there other people in the community who have a similar problem, who are joining their land to the borough? They could be of help. Talk the problem over with a very small group and see whether they won't help you to do it. Maybe the pastor could lead off.

In the meanwhile, avoid any irritating words or acts in the home, and go as far as possible to create a pleasant atmosphere. Do your husband every possible kindness and encourage the children to do the same. Small items may contribute materially toward the happiness of all. It would be well for you to withdraw your threat to move to town without your husband. A changed home atmosphere may help to change Mel.

Chances for marriage

QUESTION: I have by-passed several chances for marriage in the hope of getting a better one. Now I am 30, and I am wondering how good the chances will be from now on. I don't want to be left sitting.

REPLY: Fifty-six per cent of women who get married are wed by the time they are 25, 84 per cent before 30, and 95 per cent before 35. You had better map your strategy and get busy.

—EARL S. RUDISILL

Attack on Private Schools

Education and Liberty. The Role of the Schools in a Modern Democracy. By James Bryant Conant. Harvard University Press. 168 pages. $3.

The first two chapters of this volume examine the origin and present functioning of secondary schools in the United States and several members of the British Commonwealth. The third and final chapter, entitled "Looking Ahead," is a plea for the general education of all American youth in publicly supported secondary schools and "two-year colleges."

The author's plea for an expansion of free general education is coupled with a strong attack on education in private or independent schools, particularly in church-related institutions. In the course of his argument he states as axiomatic certain generalities which, in my opinion at least, are highly debatable.

Thus, he argues in favor of sending children to public high schools because they would there have the "advantage of mixing with all sorts of people while at school." Specifically, what is this advantage? Or again, he states that "a dual system serves and helps to maintain group cleavages, the absence of a dual system does the reverse." Can it really be shown that there never are group cleavages where there is no dual system?

And again, speaking of parents, he says: "If they have doubts about the ability of secular schools to promote the growth of moral and spiritual values, then these doubts must be weighed against the advantages of a pupil's attending a free school for all denominations." Just what are these latter advantages from the point of view, say, of a devout Lutheran who wishes his child to be reared as a devout Lutheran? Finally, the author says that national unity can be achieved, "if, as far as possible, all the youth of a community attend the same school irrespective of family fortune or cultural background."

Assuming for the sake of argument that unity may be so achieved, then there still remains the question of whether it is "democratic" to force children of preferred cultural background into the same schools and classes with children of lagging cultural background. On the other hand, just how will national unity and democracy be better served by holding back a culturally favored child in a publicly supported school, than by allowing such a child, if the parents can afford it, to attend an independent school which will give him intellectual stimulation instead of boredom?

As a brief historical study and as a set of well-expressed opinions, the volume is interesting. But as a plea for the lessening of the influence of independent and church-related schools in the United States, it is weak. Indeed, having read the book, I feel more strongly than ever the value to our democracy of the good, small, church-related preparatory school and liberal-arts college.

Gettysburg College WALTER C. LANGSAM

Great China Story

Scalpel and Cross in Honan. By Casper C. Skinsnes. Augsburg Publishing House. 254 pages. $3.50.

I turned to Sister Clara. "We shall have to go. But how shall we travel?" Sihsien was at least 60 miles east of us.

Sister Clara said with a smile, "Didn't you just have a car given to you? We'll take it, of course."

"But I have never driven a car in my life. All I know is the gear shift!"

"Well, that is fine. I used to drive a Model T back in America. I think if we pool our skills, we'll make out all right."

Off we went with a book of instructions on the front seat between us. We took turns on the wheel. She quickly learned to shift gears; and before long I heard her say

while I was driving, "Doctor, do you know that you just hit 60 miles an hour? That's too slow speed for these roads!"

Not all the adventures of Dr. Skinsnes, medical missionary in China, were as tame as this one, but to them all he brought a similar resourcefulness and disregard for danger. Whether he was dealing with the fear and mistrust of his patients, or cajoling the Chinese war lord into allowing hospital supplies to be transported through enemy territory, the missionary doctor showed patience and humor and a clear-eyed interest in the people with whom he dealt.

Dr. Skinsnes worked in China from 1915 to 1949—over 30 years of stupendous change in the life of a nation. He walked through danger as his Viking ancestors might have sailed through stormy seas, with courage and resourcefulness and, we suspect, a certain pleasure. One sentence is particularly revealing: "The board did not approve of my going out at night at the call of strangers, for the threat of robbery or kidnapping was not an idle one."

He writes an absorbing adventure story of disease and famine, of siege and bombing, of a hospital built and managed by Chinese. He writes, too, of the people who worked with him—of the nurseboy Chow, who could be depended on, and who came to them so unused to western ways that he did not know how to open a door by the doorknob. Of Miss Hsu, who learned to be reliable. Of Mr. Chang, the member of the hospital board, who believed that there was a devil in his eye causing his near-blindness. Of Sister Hilda and Sister Bergitha, deaconess nurses, who meant so much to the hospital. Of Daniel Nelson, great missionary pioneer.

But he writes, too, of the beautiful mountain landscapes of Hunan, of the colorful ships on the river, the busy everyday life of the Chinese villager.

The quality which makes this saga more profound than most adventure stories is the Christian love and trust that are woven in the life of the doctor. Sometimes he writes of his convictions in direct words. More often the Christian compassion and trust are implicit in his account of daily living. This is a heartening book to come from the turmoil of China. CATHERINE HERZEL

St. Petersburg, Pa.

Life Is a Battle

Fight the Good Fight. By Robert Menzies. Abingdon-Cokesbury. 173 pages. $2.

This is a book of sermons on the general theme of the Christian's "Good Fight."

The first sermons in the book give the impression that the author sees the Christian Church as an armed camp and the Christian life as a pitched battle. It seems that the author thinks our salvation, the salvation of the world, even the welfare and being of God in the world, depend on our "good fight."

Later sermons in the collection are more evangelical. The Christian experience of the author comes to light. These are not sermons on the theme of what God does for man in Christ, but on what man should do in Christ. They are sermons well worth reading. DWIGHT H. SHELHART

Oshkosh, Wisconsin

What Goal Have We?

The Use of Life. By Frederick Ward Kates. Harper. 143 pages. $1.75.

The author asks where we can find a goal to work for and a cause to serve that will outlast our own lives. His answer: "In the service of that exciting enterprise Jesus of Nazareth came to earth to inaugurate and to establish among men, the reign of God's love and law and will."

This is a book based on Christian concepts and will be helpful for those who are seeking reasonable meanings for the use of life. The spiritually mature will find it slow-paced and not very rewarding, though here and there are excellent chapters.

Biblical truth underlies the author's thinking, but the obvious weakness in his "How?" is his neglect of pertinent helps for the use of the Bible as a guide and a must for the development of sturdy spiritual maturity.

Oneonta, N. Y. GEORGE N. THOMPSON

OVERSEAS

SWEDEN: Karlstad. Mar. 17.—To most Swedes Lent is no time of intensified prayer and meditation, as it should be to Christians. Certainly Lent is observed by every family, but mainly in outward ways. Every Monday or Tuesday special Lenten buns are eaten. And throughout Lent we have bare birch twigs, decorated with feathers in gay colors. In the warm houses these twigs bear leaves in Lent, reminding us that spring is ahead.

Lent is the high time of balls and dinners. From southern Europe the custom of masquerades and carnivals has come to Sweden. Their right place is just before the beginning of Lent, but now they take place at any time. A couple of weeks ago the Stockholm Opera had a big, well-attended masquerade. February and March are dull, dark and cold, and everything that brightens life is welcome.

The church does not encourage these amusements, but does nothing to hinder them. Some pastors representing the high-church trend argue for self-imposed restrictions during Lent, but they do not seem to have any great following.

In the church services Lent is observed with special liturgical vestments, tunes in the minor keys, and special prayers. There are special Lenten services on weekdays, too, but they are attended only by a few.

Probably, however, more people are reading religious books in Lent than at other times. Special books are advertised and sold. This year Swedes got a new book for Lent of very high quality: *Eidem: Tjanaren* (The Servant, *Diakonistyrelsen*). Eidem, 72, was archbishop 1931-50. His ability in intense Bible meditation is unsurpassed in the Church of Sweden. In some ways he reminds of the mystics in his trying to *see*, with the eyes of the heart, the sufferings of Christ and their meaning for us.

Eidem's predecessor as archbishop, Nathan Soderblom, also published a book for Lent: *Kristi pinas historia* (The Story of the Passion of Christ). The two books of the two archbishops are very different. Soderblom drew parallels with other religions, gave information on biblical research, mixing the role of a scholar with that of a pastor. His book was inspiring reading, but sometimes the thoughts of the author seemed to move too quickly from one sphere to another.

Eidem, too, is both a learned professor and a pastor, but in his Lenten book he sweeps all scholarship aside, concentrating on bringing the reader face to face with the Christ of the Bible. His thoughts do not for a moment move away from the single topic: the passion of Christ and its meaning for us. Soderblom helped the thoughts of the reader to move, Eidem helps them to stop in worship and meditation.

—STEN RODHE

GERMANY: Berlin. Mar. 30.—Roman Catholic and Protestant officials in charge of church-owned farms and agricultural projects in East Germany will be jailed if their operations "continue failing to fulfill production quotas," a Soviet Zone Communist leader has warned.

An Evangelical Church farm in Mecklenburg was confiscated late in February by an East German district court after a trial during which the tenant to whom the church had leased the farm was sentenced to jail for "economic crimes."

Churchmen interpreted the government's action as a threat to seize properties which are an important source of church income.

—RELIGIOUS NEWS SERVICE

'EW YORK:

Covenant Joins Lutheran Network!"

BROOKLYN—"Covenant Church is joining THE LUTHERAN network!" That message, received in the magazine's circulation department in Philadelphia, Pa., was the nderstatement of the week for with it was mailed a certified check for $1,628 for the 14 "additional" subscriptions the congregation was requesting. (Thirty subscribers ere already on the list when the congregation took action to join the synodical plan.)

The 800-plus families meant a "potenal readership" of better than 1,100 readrs, Chairman Richard Huhn advised astor Sylvester Bader. Sixty-three per nt of the families were communicant embers.

Covenant already has a record of interest utside the confines of its immediate area: portionment has been met in full since 45, Lutheran World Action goals have en met or oversubscribed since the same ar, and support of local benevolences has en substantial.

HOLY WEEK and Easter services were onsored in most boroughs by the Protant Council. Dr. George A. Buttrick, adison Avenue Presbyterian Church, was e preacher at the 34th annual dawn servat Radio City Music Hall. NBC broadsted the first half, coast to coast.

HOLY WEEK services in Brooklyn had to switched from the Albee Theater where ey had been held for many years to the anson Place Methodist Church.

EASTER DAWN services were held in the onx at Loew's Paradise Theater. In Staten and the council sponsored services during week at Sailors' Snug Harbor.

BY COMBINING their budgets, Lutheran lfare agencies of the metropolitan area t year were able to raise their income m voluntary contributions to an unecedented level. In the yearly report of Lutheran Welfare Council at its meeting March 10 it was noted that fund raising 1952 among 13 agencies amounted to 18,280. In 1951 nine agencies took part the joint financial appeal which raised 4,190. During 1953 fifteen agencies will participate with goals totaling $219,500.

THE BOARD OF SOCIAL MISSIONS conducted an Institute on Family Life at St. Jacoby's Church in Brooklyn March 8. Among the speakers were Dr. Martin Heinecken of Philadelphia Seminary, the Rev. Harold Letts of the board and Pastor John F. Baughmann of the local church.

THE 49TH ANNUAL convention of the Tri-Conference Church School Association was held at St. Peter's Church, Lexington Ave. Taking part were Miss Catherine Juram and the Rev. Joseph W. Inslee of the Board of Parish Education; Sister Sophie Damme of the Baltimore Training School; Alvin Schaediger, past president Luther League of America and member of the Board of Education; the Rev. Oliver W. Powers of St. Stephen's Church, Brooklyn, and chairman of the synodical committee on education for the ministry; the Rev. John L. Yost, Jr., secretary for candidates of the Board of Foreign Missions; Chester Myron, associate director of the Lutheran Laymen's Movement, and Mrs. Paul E. Henry of St. Paul's Church, Middletown.

DR. DAVID M. DELLO, new president of Wagner College, addressed the March 1 rally of the Lutheran Student Association at St. Luke's Church, speaking on the topic, "Do Religion and Science Conflict?"

THREE PASTORS were recently installed in Brooklyn. THE REV. REED A. GRENINGER at Grace Church, the REV. PETER C. SCHRODER at Holy Trinity Church, Jefferson Ave., and the REV. ROSCOE B. FISHER as assistant pastor of Good Shepherd Church on the 22nd.

OLIVER POWERS

PENNSYLVANIA:

Zahn, NLC Consultant, Accepts St. Michael's Call

PHILADELPHIA — Effective April 15, the Rev. Leon N. Zahn, consultant for the National Lutheran Council's Division of Welfare for the past three years, becomes pastor of St. Michael's Church, Germantown.

A Gettysburg College and Seminary graduate, Pastor Zahn has served Zion Church, Baltimore, Md., and the Baltimore Lutheran Inner Mission Society (as director) since his ordination in 1932. He joined the NLC staff in 1949 and made his headquarters in Chicago where he served as a consultant to Lutheran welfare agencies and institutions in the midwest.

MEMBERS of Upper Dublin Church began a week-long bi-centennial celebration April 12. Among the visitors was Pennsylvania's Governor John S. Fine.

MEMBERS of the Social Action Fellowship of the Lutheran Social Mission Society of Philadelphia heard Eustace Gay, editor of the Philadelphia *Tribune*, Negro semi-weekly newspaper, at their March meeting. Following Editor Gay's address at the Bethel Church Community Center, the group asked questions on his subject "How Fares the Negro in Philadelphia?"

PHILADELPHIA AREA Lutherans joined fellow churchmen across the U.S. on Palm Sunday in watching the NBC-TVed service from the nave of Tabernacle Church in West Philadelphia. Pastor Henry Luffberry conducted the Lutheran confirmation service for 13 confirmands as a feature of the telecast, believed to be one of the first confirmation services televised in the East.

CENTRAL PENNSYLVANIA Luther Leagues in the area have been conducting Life Service Road Shows in which the matter of Christian vocations is highlighted in two successive Sunday night rallies. Attendances have been "good."

LAYMAN HAROLD SNYDER and Pastor Alvin Shiffer show two young members of Holy Trinity Church, Willow Grove, Pa., picture of new parsonage in Levittown. Congregation plans to meet monthly payments on parsonage as its home mission project for 1953, hopes that other ULCA congregations will "carry the ball" in subsequent years (see Levittown story, page 13)

TWO CONFIRMAND rallies were held last month . . . Central Pennsylvania Synod churches co-operated in one held in Temple Church, West Philadelphia. Nearly 150 young people heard the Rev. Lawrence Reese, of the ULCA Board of Parish Education. The same Sunday, Ministerium of Pennsylvania congregations joined in a rally in Holy Communion Church, downtown Philadelphia, where over 400 confirmands heard several synodical leaders.

THE REV. CHARLES FAIR, associate pastor of Messiah Church, Philadelphia, has resigned to accept a call to the Board of American Missions. He will begin work soon in the development of a new ULCA

PA., PHILADELPHIA . . .

mission in Levittown, in Bucks County. Messiah Church has called Philadelphia Seminarian Ray Reed.

MEMBERS of Calvary Church, West Philadelphia, filled their new building on March 22 for the dedication. Synod President Putman was the speaker; Pastor Arthur Hahn was liturgist. After years of worshiping in a basement building, the congregation is taking on new life now that they have a "complete" church plant.

THE REV. EDWARD ZVIRBULIS has accepted a call to the Lester congregation. In addition, he is ministering to Latvians in the Philadelphia area.

SENIORS at both Gettysburg and Philadelphia Seminaries were guests of the United Lutheran Publication House in an open house conducted-tour on March 23. ULPH Manager H. Torrey Walker presided at a noon luncheon at the Hotel Sylvania. The seniors were guided through the printing plant at 50th and Lancaster Avenue and also the ULPH building in downtown Philadelphia.

MEMBERS OF Apostles' Church recently observed their 55th anniversary. Pastor William Ducker and former Pastor Frank Kuntz participated.

DR. ROBERT HERSHEY, pastor of Holy Communion Church, conducted regular Friday noon Lenten services in the Chapel of the Living Word, ULPH.

R. T. S.

MINNESOTA:

Stewardship Workshop

MINNESOTA PASTORS will attend a stewardship workshop at Holy Trinity Church, Minneapolis, April 10. Speakers will be Synod Treasurer Walter O. Helwig, Pastors C. H. Zeidler and Elmer Scheuerman.

THE WORLD PREMIERE showing of the Luther film will be at the Lyceum Theater, Minneapolis, May 4. The picture will be shown for two or three weeks.

DR. MORRIS WEE addressed the annual meeting of the Twin City Lutheran Student

WILL

story of the week

SOME PEOPLE might want to call Efland, North Carolina, a "whistle stop" since that's the way the community is listed on the pages of the latest Southern Railway timetables.

But its 600 people are by no means the "sleepy" type. Many of them do their shopping in Durham or Greensboro. On fall Saturday afternoons, a lot of them drive over to Chapel Hill for football games at the university. Sundays, you'll find most of them attending church.

All, that is, except the Presbyterians. There are only 29 members of the tiny Presbyterian Church and so "preaching services" are held every other week.

This spring, members were beginning to feel in the mood for fixing the little church up a bit, plant a few shrubs, seed the church lawn, houseclean the whole building and then . . . perhaps, if the money could be found, paint the outside.

Things didn't appear too hopeful . . . then, last week, the will of the late Will Ed Thompson (he'd been a member of Efland church for over 40 years!) was opened.

After swallowing once or twice, the executor sat down and called Pastor John Ensign: "You have a firm grip on yourself?" he asked the clergyman on the other end of the wire.

"I think so!"

"Will Thompson's left the church nearly half a million dollars!"

Silence.

"You still there, Pastor?" The executor thought perhaps Mr. Ensign had fainted.

"I had no idea . . . !"

The news got around tiny Efland fast.

"LET US PRAY for Divine guidance," said Pastor Ensign from his pulpit on Sunday, "in the solemn responsibility placed on us to use this money not only for our own church but for the welfare of God's Kingdom!"

—DICK SUTCLIFFE

MINNESOTA . . .

Foundation on Feb. 16. Elected to office were: Paul L. Wetzler, president; the Rev. Alvin Lewis, secretary; the Rev. James Claypool, vice president; and Prof. Adolph Lee, treasurer. Total receipts for 1952 were $29,135. The budget for 1953 was announced as $30,542.70.

NORTH CAROLINA:

Tarheel Church Has Thirty-ninth Birthday

KIMBALL MEMORIAL CHURCH, Kannapolis, in celebrating its 39th anniversary Feb. 15, noted that it had grown from a congregation of 23 in 1914 to 968 baptized members today.

Kimball Memorial is one of the few churches of any denomination in North Carolina ministering to the deaf and mute, with a class of 17 regular members and 64 friends and prospects attending. Kimball's young adult class, taught by Joe C. Ridenhour, has grown in three years from 40 to 145 members.

Seven of Kimball Memorial's members have entered full-time service in the church.

DR. F. L. CONRAD, synod president, has been appointed by the executive committee to represent the ULCA at the 1953 convention of the Caribbean Synod, which will meet in San Juan, Puerto Rico, April 20-23.

FIRST CHURCH, Greensboro, held opening services in its newly acquired building Feb. 15, with Synod President Conrad addres ing the 11 o'clock service, and Dr. V. I Cromer, Lenoir Rhyne president, bringi the message at the evening service.

The new Lutheran quarters, purchase several months ago from the First Bapti Church, are located at a prominent uptow spot, and, following extensive remodelin provide attractive and greatly enlarged a commodations for a congregation which ha outgrown its former location. More tha 1,500 hours of work were contributed b members of the congregation in the ren vation program, the pastor, the Rev. Sa Sox reports.

The Rev. Frank K. Efird, former pastor Christ Church, Roanoke, Va., has accepte a call to St. John's Church, Salisbury, whe he will succeed the late Dr. P. D. Brow Pastor Efird was recently named "Roanoke Man of the Year, 1952," and comes back t his native Tarheelia after two pastorates Virginia—Wytheville and Roanoke.

THE NORTH CAROLINA Women's Missio ary Society reports that $9,000 of its $22,50 budgeted amount for North Carolina hom missions has been paid to date, includi $7,500 to the Spindale Mission, and $1,50 to the Lumberton Mission.

THE REV. T. C. PLEXICO, pastor of Unio Church, Salisbury, writer of a regul weekly column on "Stories of Belove Hymns" in *The Salisbury Post,* has bee selected religious news announcer for Sali bury Radio Station WSAT.

DAVID F. COOPE

PENNSYLVANIA:

Dr. Saul Resigns Carlisle Pastorate To Accept Call to York County Church

YORK—Dr. Harry L. Saul, who has watched First Church, Carlisle, grow from membership of 800 to one of 1,200 during his 14-year pastorate, has resigned t accept a call to the Manchester charge in York county.

Dr. Saul explained to his congregation that he wished to be relieved of the responsibilities and burdens of a large congregation "as I grow older."

Dr. Saul came to Carlisle in June 1939 after pastorates in Palmyra, N. J., Bedfor and Altoona, Pa. During his pastorate i the Cumberland County seat, he has re ceived 900 members into First Church

eaths and dismissals reduced the net gain 400. During his service in Carlisle, the ongregation completed a $150,000 im-ovement program.

Active in community affairs, he had rved on the Carlisle school board for six ars, two of them as president; he headed e Carlisle Rotary Club for a term and airmanned the Community Chest drive e year. Mrs. Saul served as president of e West Shore branch of Gettysburg Col-ge's Woman's League.

Dr. Saul's resignation is effective May 1.

OVER SEVENTY York County ministers ve gone on record as opposing the pro-sed legislation legalizing pari-mutuel mbling in Pennsylvania. The action was the form of a resolution recently adopted the York County Ministerial Association.

"When the church ceases to concern it-f with the things of God, then I believe it es its unique character and the chief rea-n for being." So spoke Dr. Walter C. ngsam, president of Gettysburg College, aking before the Woman's Club of Get-burg College on the subject "Does the urch Count?"

"The church can do one thing above all ers, namely, preach Christ; and when it ts this field, it competes on unequal terms h the isms religions. Often the propa-ndists for God are less carefully chosen, well trained and less skilled than the pagandists for a Hitler or a Stalin and ause of the increasing competition, the rch needs better ministerial candidates better salaries to attract and hold able vants of God who yet must live and port their families."

Dr. Langsam concluded: "Where God is lected, the individual too ceases to count man is created in His image. Let these penings be a warning to us while there till time. Let our churches preach the pel and show that Christianity itself is vant to every phase of life. Only then humanity as a whole come to realize Saint Augustine that he cannot have for a Father who refuses to have the

CAMPUS

GETTYSBURG College's business manager, Richard Debus, recently checking college records filed in the Gettysburg National Bank, discovered a book containing several original poems by the German poet, Johann Wolfgang von Goethe. Included in the find, a lock of Goethe's hair. The book was first presented to the college in 1934, but was forgotten following its placement in the bank vault "for safe keeping."

LENOIR RHYNE College was a recent recipient of a religious painting, "Christ and the Rich Young Ruler," which now hangs in the Ad Building foyer. The canvas is the work of a New Yorker, Mrs. Cecil Golding, who copied it directly from the Hoffman original in Riverside Church, New York City. The painting was a gift of St. John's Church, Concord, North Carolina.

CARTHAGE College has established a $400 full-tuition scholarship in memory of Dorothy Mack Endres, '49, who passed away last year as a victim of polio. The scholarship will be awarded on the basis of a competitive examination to be given on the campus in the spring. Any high school graduating senior who can meet the Carthage College entrance requirements is eligible to compete.

MIDLAND College in 1951-52 received from seven supporting synods, $84,651.29 to carry on its work of Christian higher education. Contributions were: Nebraska Synod, $34,008.31; Midwest, $17,440; Kansas, $15,047.01; Rocky Mountain, $6,297.93; Pacific, $5,858.04; California, $5,500; and Texas, $500.

THIEL faculty members have been studying "What Is a Christian College?" during recent months.

THIEL College will play host to Episcopalian youth of the Erie diocese in June when an Episcopal Youth Conference will be held on campus.

MARYLAND University students attending an early February vespers in the new chapel heard ULCA President Franklin Clark Fry preach.

PA., YORK . . .

church for his Mother. And then it will never be necessary to ask, 'Does the Church Count?' "

ROSSVILLE CHARGE has elected the Rev. James Nace, York, senior at Gettysburg Seminary, to succeed the Rev. Dale Kohr, upon graduation after May 1.

THE REV. THEODORE SCHLACK, Gettysburg Seminary senior, has been elected assistant pastor at Christ Church, York, effective upon graduation in May. He will work with the youth of the congregation.

YORK DISTRICT Luther Leaguers met in St. John's, Abbottstown, April 14, 7 P.M. for fellowship and a message by the Rev. Paul Carl, assistant pastor of St. Matthew's, York.

SEMINARY WEEK at Gettysburg Seminary will be held May 6-8 . . . PROF. FRANCIS E. REINBERGER, Gettysburg, has been named supply pastor at Dallastown, since the death of Dr. S. L. Hench . . . Roundtown and Dover, served by supply pastors for more than 20 years, will soon vote to elect a full-time pastor . . . Cornerstone-laying services were held for the educational and social unit by Mt. Zion of the Goldsboro-Mount Zion charge.

PAUL LEVI FOULK

CALIFORNIA:

Vosseler Commissioned Foreign Missionary

LOS ANGELES—The first commissioning of a foreign missionary on the territory of synod in many years was held recently at First Church, Glendale, when the Rev. Gene Vosseler, son of the Rev. E. A. Vosseler of San Diego and nephew of Chaplain L. C. Vosseler of Navy Hospital in Oakland was commissioned and assigned to the British Guiana field. The Rev. Alfred J. Beil, representative of the Board of Foreign Missions, preached. Word has been received that the Vosselers' trip to British Guiana was marre by some engine trouble on their plane bu they arrived safely.

ST. PAUL'S CHURCH, Santa Monica, r cently received a memorial library fro M. W. Ager in memory of his wife. Boo of all types, helpful to Sunday school teac ers and students were presented to th school.

THE SYNODICAL Women's Missionary S ciety holds its annual convention April 1 16 at St. Michael's Church, Berkeley, Cali Mrs. Clarence Crouser, president of th synodical society, will preside.

MEN OF THE Southern Conference Brot erhood are looking forward to their four annual Men's Rally, to be held May 3 First English Church, Los Angeles, und the theme of "Lutheran Men in Actio and with Dr. Clarence C. Stoughton, pres dent of Wittenberg College, as speaker.

FIRST ENGLISH CHURCH, Los Angeles, r cently broke ground for a six-room Chri tian day school. This is believed to be th first building ever erected in the UL specifically to house a Christian day schoo First English has had a school for som

MRS. MARIA HORMANN breaks first grou for new Lutheran church in Honolulu as Ca fornia Synod extension director Edward Spi looks on. A $125,000 church is underway (s "The Lutheran," Feb. 25)

CALIFORNIA . . .

years now and has an enrollment of over 100 pupils through the sixth grade. The school has been using the facilities of the church. The building will be erected adjacent to the church. Two gifts of $4,000 and $5,000 hastened the day of groundbreaking.

SYNOD PRESIDENT BEASOM visited in the Hawaiian Islands during Holy Week and Easter and served the Honolulu congregation which is without a pastor. The Rev. Edward Spirer has been supervising the building of a new church there and serving as interim pastor. Dr. Beasom made it possible for Dr. Spirer to return to the mainland for Holy Week and Easter.

HOLLYWOOD CHURCH has called Pacific Seminarian John Steinhaus. Student Steinhaus will assume his new duties after graduation and ordination. An air force veteran, he has been serving as student-pastor of Shepherd of the Hills Church at Berkeley.

THE MINISTRY to Lutheran and other students on the campus of the University of Southern California has assumed a new

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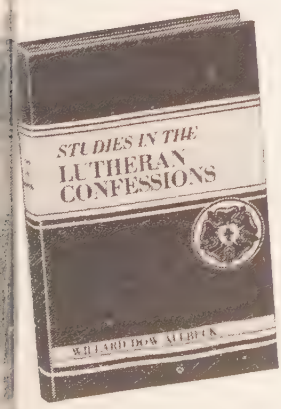

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CALIFORNIA . . .

character. The work is directed by Campus Pastor Oscar Ice (ALC), executive director of the Lutheran Student Foundation of Southern California. The work at Southern California has been most discouraging for some time. A study revealed that all Protestant work was having difficulty. The Presbyterians have sold their Student House. At the suggestion of Pastor Ice and with approval of the Division of Student Service, a pastoral ministry to students is being tried in connection with St. Mark's (ULC) Church, the church nearest to the campus. It is hoped that with this new emphasis, student work at USC will be more encouraging.

LUTHERAN SPEAKER at the University of California at Los Angeles' Religion in Life Conference was the Rev. E. Theodore Bachmann, professor, Pacific Seminary.

SYNOD IS ENGAGING in an Attendance and Evangelism Crusade between Easter and Pentecost. Special materials are being supplied congregations. The financial effort approved by synod will be conducted between May 10 and Sept. 20 with the emphasis on the special assistance the program will provide for the youth of synod. It is hoped that $100,000 can be raised for adequate leadership training.

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TEXAS:

Hahn Installed By Lesher March 15

AUSTIN—Texas Synod President Royal E. Lesher installed Pastor A. A. Hahn at St. John's Church, Goliad, March 15.

The president's charge to the congregation attracted much favorable comment from members who filled the nave.

"Know your pastor," President Lesher advised. "Feel at ease when he comes into your home . . . call on him when trouble comes, and also when joy comes!

"He is over you spiritually 'in the Lord.' He will bring different ideas and new plans for you to accept. Be willing to accept and try them; don't criticize too quickly. His long experience and training have made him learned in church methods.

"If you become careless about your church work he will admonish you. He will get his directives from God's Word to help you grow in godliness.

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EXAS . . .

"Esteem him and his wife as they work among you. He wishes to be one of you, yet there must be that particular respect toward him as one called of God to work for God among you.

"Be at peace among yourselves. Your pastor has not been called in for a referee! Don't spend your time bickering and quarreling and let the world go by with its opportunities for Christ's kingdom while you are quarreling. If we in the church can't demonstrate among ourselves the living gospel . . . how can the world find an example in us?"

THIRTY MILES AWAY in Cuero, from which Pastor Hahn moved, his successor, the Rev. John A. Jacobs, stood before a large crowd of members, friends, townspeople, to bless the new $18,000 parsonage of St. Mark's Church.

ST. MATTHEW'S CHURCH, Kenedy, has paid off three notes of $500 each on their property. They are now debt free.

ST. ANDREW'S (Weesatche) Brotherhood enjoyed the fellowship of an evening and program by Pastor John Jacobs recently in St. Mark's. The Weesatche Brotherhood is busy making plans for the Brotherhood convention April 25 and 26.

WORSHIPERS at noonday services in St. Martin's (ALC) Church, Austin, heard Dr. Lewis P. Speaker of First English speak on March 2, 3 and 4. The new parish hall is rapidly nearing completion. (The cornerstone-laying service was held on March 1, with President Lesher assisting.)

A MEN'S GROUP is being organized in Crestview Church, Waco.

TEXAS LUTHERAN WELFARE'S Planning Committee met with an architect recently to prepare sketches for a master plan for future buildings in the Trinity Lutheran, Round Rock, Homes. A new structure for the aged will be the first to be built. The committee also discussed the moving of the offices to Round Rock or Austin as more logical places than San Antonio where the present buildings are located.

A CLASS OF FIVE was confirmed Feb. 15

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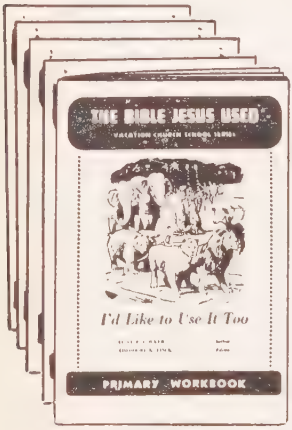

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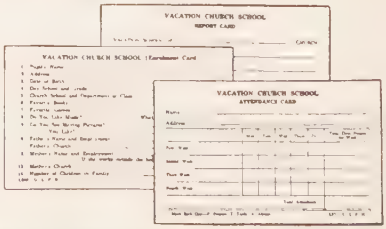

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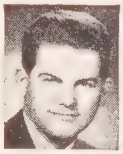

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TEXAS . . .

in Philadelphia Church, Swiss Alp, by Pastor F. E. Eilers. Two other adults were added to the membership recently. Trinity Church, a sister church of the parish at Black Jack, received a member by adult baptism recently.

The Lutheran Ex-Student Association of Austin met March 29 for its annual meeting. One of the chief projects is the Lutheran Bible Chair Foundation at the University of Texas.

GRACE CHURCH, Houston, is conducting a house-to-house survey in the area around the church. A year-around program of visitation evangelism is under way.

TRINITY CHURCH, Victoria, received $35,137.66 in 1952. Over $10,000 was received on the building fund which now has $38,250 invested funds. A committee is studying the possibilities and plans for a new church building at this time.

JAMES F. VORKOPER

PENNSYLVANIA:

220 Educators Attend Selinsgrove Conclave

SELINSGROVE—Representatives of over 40 colleges and universities attended the Conference of Christian Higher Education conducted by the United Lutheran Church's Board of Education on the campus of Susquehanna University late last month (March 27-29). Final registration topped 220.

The cream of Lutheran educators attended the sessions, both as participants on the program and listeners to a series of addresses and seminars built around the theme: "Christian Responsibility of Lutheran Leaders in Academic Communities."

On the program for formal addresses were Dr. J. J. Pelikan, professor of historical theology at Concordia Seminary in St. Louis, who declared that "increased emphasis on religion in American college has been apparent during the past 10 years."

4., SELINSGROVE . . .

ther program participants: Dr. Arnold ash, professor of the history of religion the University of North Carolina, and r. Paul L. Homer, professor of philosophy the University of Minnesota.

Representatives in attendance from church, secular, and tax-supported colleges agreed that the teaching of subject matter alone was not enough. Dr. Nash declared that it was impossible to teach any subject and not project personal viewpoints on im-

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PA., SELINSGROVE . . .

portant religious concepts. "It is therefore within the power of the teacher," said Dr Nash, "to be a positive influence in the religious life of the student."

Special study groups in languages, counseling, physical sciences, social sciences, fine arts, philosophy and religion, public relations, and administration examined their own departments for possible ways to answer students' questions on religion.

Among the colleges represented were Cornell, University of Maryland, Upsala Waterloo (Canada), Hartwick, Newberry Lenoir Rhyne, Gettysburg, Carthage Hunter, Muhlenberg, Capital, Susquehanna University of Pittsburgh, Wittenberg, Wagner, Midland, Roanoke, Bucknell, Marion Thiel, Penn State, Columbia, Temple, University of North Carolina, University of Minnesota, University of Pennsylvania Hofstra, Hood, Lycoming, Vassar, Endicott George Washington, Syracuse, Concordia University of Delaware, and Pennsylvania State Teachers' Colleges at Bloomsburg Millersville, East Stroudsburg, and Mansfield.

CHANGES OF PASTORATE

GEORGIA-ALABAMA

RICE, C. J. From Beth-Eden parish, Newberry, S. C. To Christ English Church Cullman, Ala.

SHEALY, CHARLES J., SR. From St. John's Church, Spartanburg, S. C. To Ebenezer parish, Rincon, Ga.

MISSISSIPPI

WOLFF, HAROLD A. From Grace Church Laurel, Miss. To Sturgis parish, Miss. and organize congregation in Starkville Miss. P.O. Box 152, Starkville.

SOUTH CAROLINA

CAMERON, VIRGIL A. From Marietta, Ga. mission developer. To Bethel Church White Rock, S. C.

MCCULLOUGH, PAUL G. From Bethel Church, White Rock, S. C. To Mt. Pleasant Church, Saluda, S. C.

CHAEFFER, H. BRENT. From Trinity Church, Jackson, Miss. To Wittenberg Church, Leesville, S. C.

IGMAN, WALTER A. From Orkney Springs parish, Va. To Mt. Calvary Church, Johnston, S. C. Rt. 2.

ECKINGER, E. H. From Pelion parish, S. C. Retirement.

WYOMING

NDERSON, PETER O. From St. John's Church, Schuyler, Nebr. To Buffalo, Wyo., mission (Augustana Synod). 858 N. Burrett.

JLC CALENDAR

PRIL

0-22. Caribbean Synod. Good Shepherd Church, San Juan, P. R.

0-23. Kansas Synod. Zion Church, Hutchinson

1-23. Mississippi Synod. Betheden Church, Louisville

8-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

IAY

5- 7. North Carolina Synod. St. John's Church, Salisbury

5- 7. Texas Synod. First English Church, Austin

8, 10. Nova Scotia Synod. Zion Church, Lunenburg

1-13. Florida Synod. Grace Church, Lakeland

1-13. Indiana Synod. St. Paul's Church, Richmond

1-13. Michigan Synod. St. John's Church, Three Rivers

1-13. Nebraska Synod. Trinity Church, Stamford

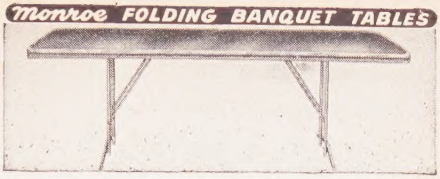
1-14. Rocky Mountain Synod. St. Paul's Church, El Paso, Texas

1-20. West Virginia Synod. Jacksons Mill

1-21. Illinois Synod. Grace Church, Springfield

1-21. Iowa Synod. First Church, Newton

1-21. Midwest Synod. First St. Paul's Church, Hastings, Nebr.



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IN CONCLUSION . . . . . .

I HAD A NOTION that the article beginning on page 13 this week, "RELIGION IN THE BOOM TOWNS," should have been called, "TOTALITARIANISM COMES TO CHURCH." Here is an instance of a city council of churches making sure that all Protestants wishing to attend church in their brand-new community are obliged to attend Methodist services.

The reason the mild title was used on Dick Sutcliffe's story is that I realize these men in the Philadelphia Council of Churches were honest in thinking they did the right thing. We all know there is a danger of too many churches in a town. But that's a risk we run in believing in freedom of Americans to worship as they please.

What happened in Fairless Hills is that when a Missouri Synod Lutheran pastor had the alertness to get in first, he was forced out. Everybody was to be shepherded by the chaplain selected by the council, which meant a milktoast religion without "dogmatic theological doctrines." The Missouri Synod pastor working in that area told me that the pastor serving the community "thought the Methodist Church has seven sacraments"—but didn't know what they are.

THE SURE AND SWIFT way for Protestantism to commit suicide is to promote the idea that sociology counts more than theology. This Fairless Hills episode is an example of that.

We United Lutherans are eager to co-operate with other Protestants in formulating our plans for new churches so that we do not locate next door to some other denomination. At Fairless Hills we would have been willing to conduct services in the living room of some residence for a year or two, if necessary, until the church needs of the community became clear.

We like working with councils o churches. But if they are managed b folks who believe that the convictions o the Lutherans, for instance, are an an tiquated survival from the Middle Age which ought to be sunk in an up-to-dat general Protestant mixture, we shoul express our protest in definite language At the top council level—the Nationa Council of Churches—no such idea pre vails.

THE MAN IN CHARGE at Fairless Hill reported that "the leadership of a church and the character of the congregation are likely to be stronger factors than doc trine or previous denominational affilia tion in the choice of a church home." A friendly pastor and congenial fellow worshipers, that means, outrate the qual ity of gospel teaching and all previou religious instruction. That puts th church in a class with the Rotary Clu and the Boy Scouts as a sociable char acter-building agency. It also clears th ground for Roman Catholics to take ove the America in which Protestants hav shriveled to impotency.

We refuse to yield to the sort of non sense put in effect at Fairless Hills. Wher ever we meet it we ought to fight it. I means the death of Protestantism. Whe people no longer go to church becaus they need to believe something, but onl because they need friends in the com munity, they would do better by joinin the country club. It so happens that suc people usually find that out for them selves, and eventually they play golf o Sunday instead of listening to old-fash ioned doctrine.

—ELSON RUFF

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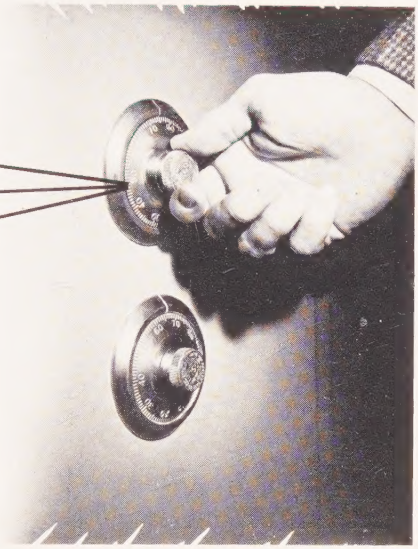

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